

PHOENICIAN INSCRIPTIONS

FROM

CARTHAGE

**Columbia University**  
**in the City of New York**  
LIBRARY



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1896

INSCRIPTIONS  
IN THE PHŒNICIAN CHARACTER,  
NOW DEPOSITED IN THE BRITISH MUSEUM,  
DISCOVERED ON THE SITE  
OF  
CARTHAGE,

DURING RESEARCHES  
MADE BY  
NATHAN DAVIS, ESQ.,

AT THE EXPENSE OF HER MAJESTY'S GOVERNMENT, IN THE YEARS 1856,  
1857, AND 1858.

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PRINTED BY ORDER OF THE TRUSTEES.

1863.



# P R E F A C E.

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THE Phœnician Inscriptions contained in the following volume were discovered during researches made by Mr. Nathan Davis in the years 1856, 1857, and 1858, on the site of ancient Carthage, at the expense of Her Majesty's Government. Mr. Davis had been resident for many years previously in the Pashalic of Tunis, was personally on terms of intimate friendship with the Pasha, and had a thorough acquaintance with the spoken language (Arabic) of the natives.

It appears that Mr. Davis made excavations, with more or less success, at some twenty different places, either on the presumed site of ancient Carthage, or in its immediate neighbourhood; and that the majority of the Inscriptions were found between the hill of St. Louis and the sea, not far from a ravine which divides that hill from a neighbouring eminence on which it has been supposed by many that the temple of Juno was placed. The Inscriptions thus discovered are 90 in number, and have been lithographed on 32 Plates. Besides these, a small number were obtained, which, in accordance with the practice of Continental scholars, may be termed Late-Phœnician. These are, for the most part, written in a character which is exceedingly degraded, and are often almost illegible. Some of these Late-Phœnician Inscriptions were purchased at different times by Mr. Davis, and are believed to have been originally discovered by M. Honegger, a German architect, formerly in the service of the Pasha of Tunis, who conducted several excavations for Sir Thomas Reade, late Her Majesty's Consul at Tunis. It is proposed, at some future time, to publish the Late-Phœnician Inscriptions in a supplementary volume.

The material of the tablets on which these Inscriptions occur, is either a compact limestone, or a fine sandstone. To this statement, however, there is one exception, No. 71: this is in white marble, and differs from the other tablets in its form, which is that of a quadrangular tile, with the Inscription carved along two of its edges.

Generally, the front and back of these tablets are parallel, and the upper part terminates either in an acute angle, or in a pedimental form, with elevations at the corners like *acroteria*. There are, however, three exceptions, the marble tablet, No. 71, just noticed, No. 73, which is a cylindrical shaft of stone 18 inches high, with small niches carved upon it at intervals, and No. 90, which, though much shattered, exhibits the remains of a bevelled architectural ornamentation at its upper end.

The front is worked to a smooth surface, and the Inscription is engraved on it by a sharp tool: the backs and sides are only hammer-dressed. It may be doubted whether any of the tablets are perfect, in their present state, many of them having lost the upper end, while nearly all of them were originally longer at the lower end.

They generally vary from 5 to 12½ inches in height; from 4 to 7 inches in width, and from 1½ to 4 inches in thickness.

With regard to the subject-matter of these Inscriptions, it may be stated that, with two exceptions, Nos. 71 and 90, they appear to be votive tablets, and not of tombstones.

With respect to the period of their execution it is difficult to speak with precision; but as we have no reason for doubting that they are all purely Carthaginian, they must have been engraved either before the overthrow of that city, which is the most probable opinion, or be the work of some of the native inhabitants who may have lingered among its ruins. It will be observed that there are many discrepancies in the style of their engraving, naturally suggesting considerable differences in their date; and that the character of the writing of Nos. 71 and 90 does not materially differ from that of the celebrated Inscription at Marseilles, which is unquestionably of the best Phœnician times: indeed those which exhibit the greatest rudeness in their execution, do not show any approach to the Late-Phœnician type. It will be further perceived that the names occurring in these tablets are, in almost all cases, purely Phœnician, while their forms and ornamentation connect them more nearly with late Greek than with Roman art. Thus, for example, the fleurons or honeysuckle ornaments on the upper portions of these tablets resemble those on the Greek Vases of the 2nd or 3rd Century, B.C., but do not betray any Roman influence.

With reference to the value of this collection of Phœnician Inscriptions, it should be remembered that, up to the time of Mr. Davis's commencing his excavations, there were scarcely twenty Inscriptions unquestionably Carthaginian in the various museums of Europe; and that there have been, from time to time, considerable differences of opinion between distinguished scholars, owing to the uncertainty existing as to the form of particular letters of the Phœnician alphabet. The discovery, therefore, of this large number of inscriptions has afforded means for a complete collation and determination of all the Phœnician characters in use along the northern shores of Africa, and has thus set at rest any doubts as to the true value of the ordinary Phœnician letters. In fact, the present publication will form a standard of reference for the determination of any Inscriptions that may hereafter be discovered.

There has been some doubt with regard to the best rendering of a formula of frequent occurrence, termed, for want of a better title, the benedictory formula.

The formula written at length, is generally (with slight variations)—

כשבע קלא תברכא

or, more briefly—

כשבע קלא.

Gesenius has translated it, "Ubi audiverit vocem eorum benedicat eis," in the case of a Maltese Inscription, where there are two votaries: M. de Sauley, "Lors qu'il a entendu leurs voix il les a bénis:" M. Judas, "Ex præcepto maledixerunt aut benedixerunt." In the following work the translation of Gesenius has been followed, as the one which, on the whole, appeared the most clear.

The divinities to whom these tablets are addressed are invariably Tanith-Pen-Baâl and Baâl-Hamman, both of whom we know to have been Deities worshipped at Carthage.

The former is shown by means of a bilingual Inscription, found at Athens (and formerly in the Museum of the United Service Institution, but now in the British Museum) to be identical with the Oriental Artemis, or Diana, who was called, as we learn from Plutarch (Artax. c. 27) and other ancient writers, Anaitis, or Tanais. Only one instance occurs in these Inscriptions of a name compounded with Tanith—viz., Ábd-Tanith—Inscr. 62. The latter Divinity is doubtless the Belsamen mentioned in the *Poenulus* of Plautus, and may be the Jupiter Ammon whose worship prevailed so extensively in Africa.

The names of the dedicators, in most cases, are of Semitic origin, and compounded of the names of various deities and of words denoting dependence or respect. Thus we find a series of names connected with Melkart, the Tyrian Hercules, such as Ábd-Melkart, Bad-Melkart, Ámt-Melkart, and Melkart-Halats; and with Ástareth, as Ámt-Ástareth, Bad-Ástareth, Ger-Ástareth, &c. The names of Asman, the Phœnician Æsculapius, and Baâl are also constantly found in composition, as, for example, Ábd-Asman, Bad-Asman, Asman-Shamar, &c., and Baâl-Hanna, Han-Baâl, Mahar-Baâl, Ázer-Baâl, &c. Other not uncommon names are those of Magon, Hanna, Ábda, Áchar, &c. A complete list of all these names is given below, with a reference to the Inscriptions on which they occur.

It may be further remarked, that many of the names found in these Inscriptions are familiar to us from Carthaginian history, such as Han-Baâl (Hannibal), Bad-Melkart (Bomilcar), Hamelcar, &c. There is, however, no ground for assuming, as Mr. Davis has done in his "Carthage and its Remains," that these names actually belong to the historical personages; though it is possible that they may, in some instances, refer to members of the same family.

Lastly, it may be stated, that, as the chief object of the present publication has been to lay before scholars the lithographic copies and corresponding Hebrew transcript and Latin translation of the Inscriptions discovered by Mr. Davis, it has not been thought advisable to make such restorations of the text, where either wholly lost or only in part preserved, as would have required notes of more than ordinary length, if not special dissertations, for their confirmation. Both the Hebrew transcript and the Latin translation follow the original as nearly as possible; and the few subjoined notes contain only such explanations as were deemed absolutely necessary.

In conclusion I wish to state that I am indebted to A. W. Franks, Esq. and Emanuel Deutsch, Esq., of the British Museum, for much assistance rendered to me during the deciphering and translating of these Inscriptions, and to record my best thanks to Professor Levy, of Breslau, for many valuable suggestions.

W. S. W. VAUX.







## PLATE I.

No. 1.

[לרבת ל]תנת פנבעל ולאדן]  
[לבעל] חמן אש נדר ארב  
... בן עורבעל בן חנ

[Dominæ] Tanith faciei-Baâl,<sup>(1)</sup>et domino [Baâl]-  
Hamman<sup>(2)</sup>: (*Sacrificium*<sup>(3)</sup>) quod vovit Adb<sup>(4)</sup> . . .  
filius Åzer-Baâl<sup>(5)</sup> filii Han

(1) We have represented the *y* throughout these inscriptions by â.

(2) Following the most common transcription of the *T* in such names as Hannibal, Hamilcar, &c., we have not thought it advisable to render this letter by Kh, Hh, or Ch, as has been sometimes done.

(3) There has been some doubt among Phœnician scholars as to the best mode of translating the usual formula אש נדר. Thua, Gesenius reads "vir vovens" (Melit. i. p. 96); Bourgade, "ex voto obtulit" (Carthag. A. p. 5), and, where there is a repetition, as נדר אש נדר, simply "vovens;" Judas reads "autel. monument votif," p. 64, or, "basis sepulture," pp. 71, 72, &c.; Bârgès, "votum aræ vovit," p. 3; and De Sauley, "(ceci est) ce qu'a consacré" (Ann. de l'Institut. Arch. xvii. p. 70, 1845, and xix. p. 194, 1847). We would rather presume that, in all cases, the tablet bearing this inscription has been, originally, in close connection with the offering itself. An implied *Sacrificium* would then form the subject of the whole sentence.

(4) In the second line it is probable that owing to the similarity of the letters ד (D) and ב (B) in Phœnician, ארב has been cut by mistake for אבר. which is, itself, more usually spelt עבר. As there is room for at least three more letters, the name might be completed from other inscriptions, אבר אצר (Abd-Åzer), a name of not unfrequent occurrence. Cf. Gesen. Melit. i. 2. Cit. 2. i.

(5) This is the original form of the well-known name Asdrubal (not Hasdrubal).—Cf. Hebr. עזראל, עזריאל, עזריה. The *l* is rendered throughout by *Z*, agreeably with the English pronunciation.

No. 2.

לרבת לתנת פענבעל ולא  
דו לבעל חמן אש נדר א  
מתמלקרת בת

Dominæ Tanith faciei-Baâl et domino Baâl-  
Hamman: quod vovit<sup>(1)</sup> Amt-Melkart<sup>(2)</sup> filia . . .

(1) פנען for the more usual פנע.

(2) The space left between the ד of נדר, and the N of אמתמלקרת seems to have been originally intended for the M which would form the feminine termination to agree with בת.

(3) Amt-Melkart, servant of Melkart—a female name, like Amt-Åstareth, which latter answers to the male Åbd-Åstareth. Melkart is the Phœnician form of the Greek Μελαρτώτης, according to Philo Byblius, the Hercules of the Phœnicians: Hesychius has, also, Μελαρτώτης ὁ καὶ Ἡρακλῆς. According to the first Maltese Inscription (Gesen. p. 96) he was the Baâl' or chief god of Tyre, מלך בעל צר. The name is derived from מלך קרת "Rex urbis"—and enters rather largely into the composition of other Phœnician names, such as Hamelcar, Bomelcar.

No. 3.

[לר]בת לתנת פנב[על]  
[ול]אח לבעל ח[מ]  
ו אש נדר חנא בו  
עבדמלקרת בו  
ברעשתער

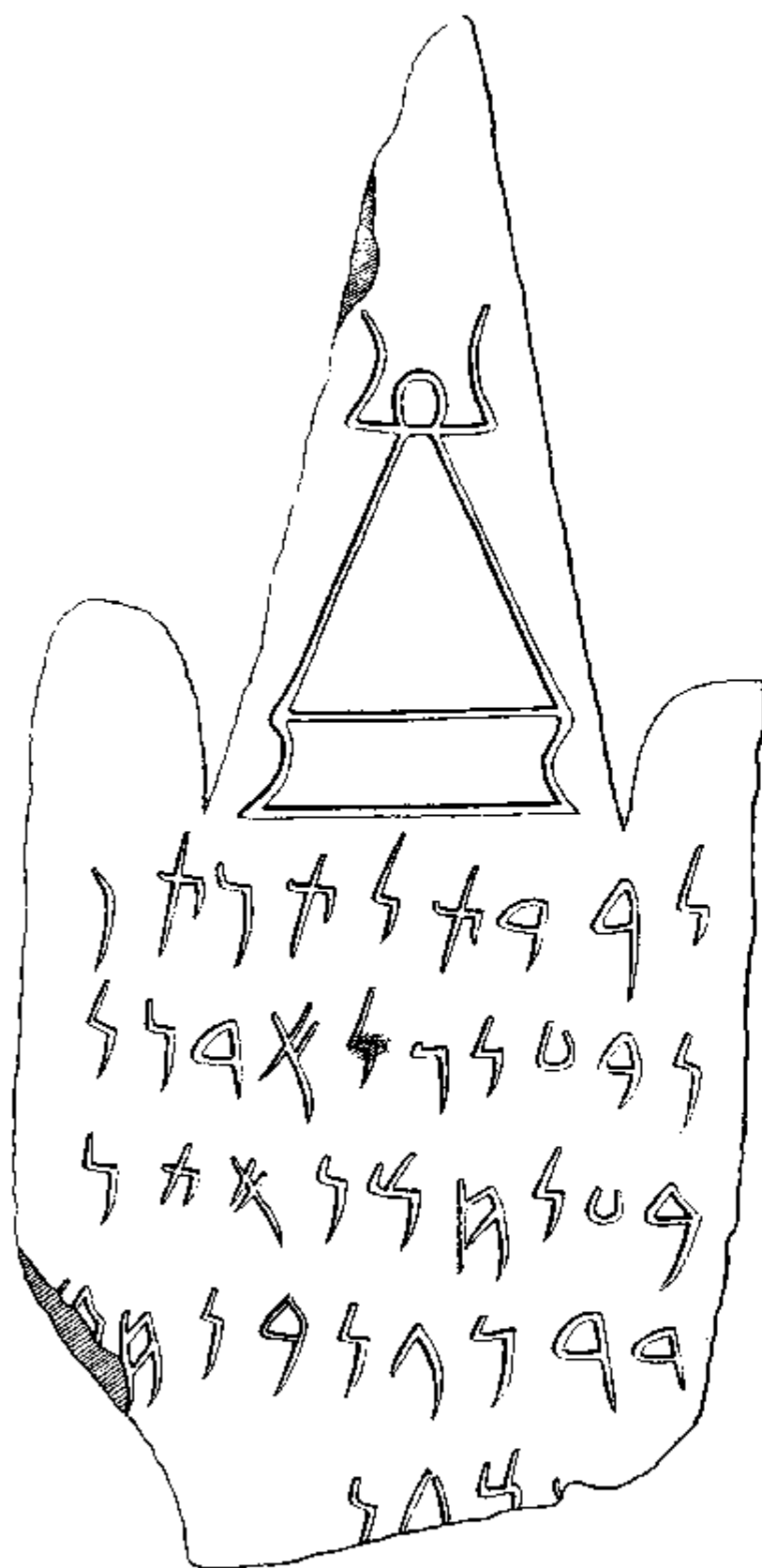
Dominæ Tanith faciei-Baâl, et domino Baâl-  
Hamman: quod vovit Hanna, filius Åbd-Melkart,  
filii Bad-Åstareth.<sup>(1)</sup>

(1) Åstareth is written here with the second *y* (בדעשתער) (Bad-Åstareth), which is not usual. The more common form Bad-Åstareth occurs in Classical authors under the contracted forms, Bodostor and Bostor. Thus Bodostor (Βοδωστωρ) is found in Diodorus (v. Mai, Nov. Collect. ii. 53); and Bostor (Βωστωρ), as Præfect of Saguntum, in Polyb. iii. 38, Liv. xxii. 23. Bostarus (Βωσταρος) is also mentioned as the general of the Carthaginians against Regulus (Polyb. i. 30). Cf. Βαδίζωρος, king of the Tyrians (Jos. c. Apion i. 18), and Βαδίζωρος (Syncell. p. 345. ed. Dindorf), both of which are probably derived from the same original.

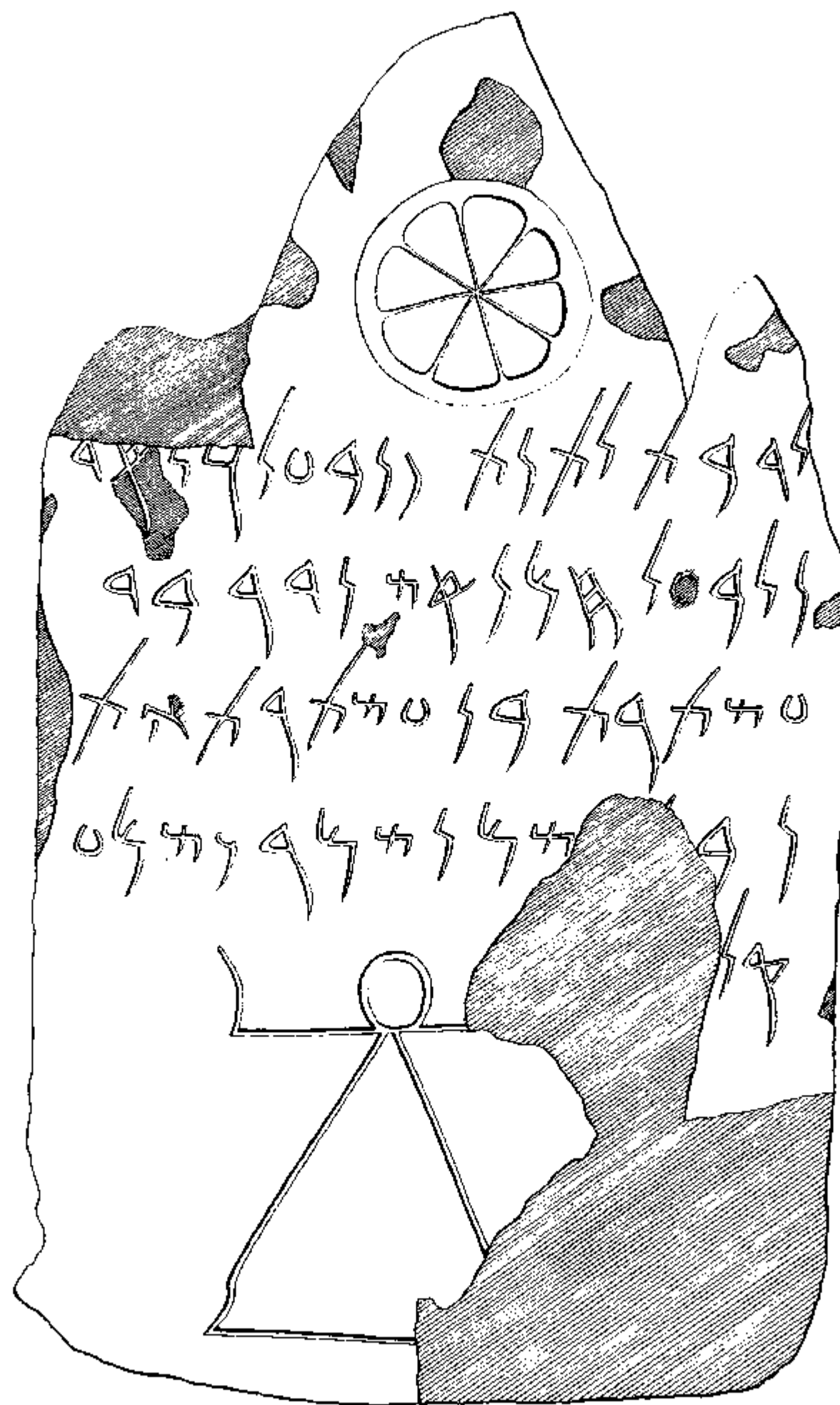




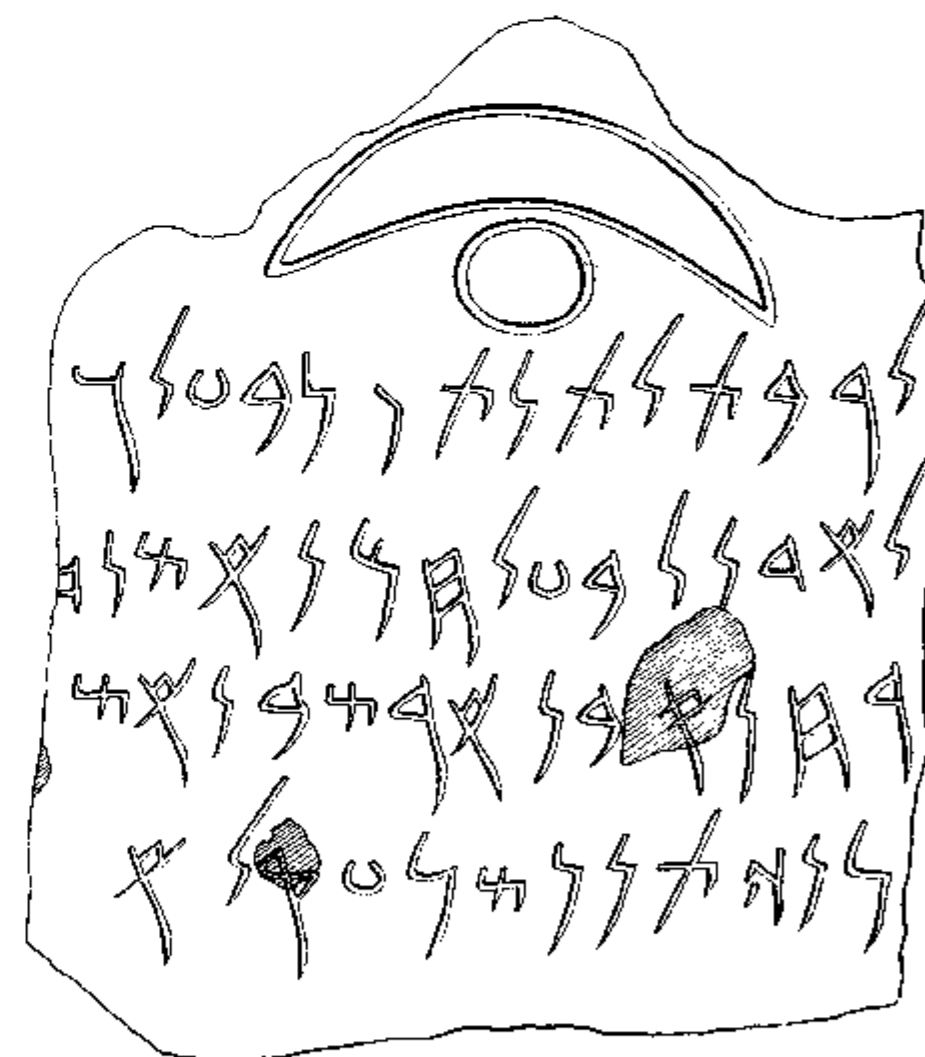
Nº 4.



Nº 5.



Nº 6.



## PLATE II.

No. 4.

לרבת לתנת פנבעל ו  
נבעל ולארן ל  
בעל חמן אש נ  
דר סנ בן ח[נא]  
[בן] סנ

Dominæ Tanith faciei-Baâl et Domino Baâl-Hamman: quod vovit Magon<sup>(1)</sup> filius Ha[nna].<sup>(2)</sup> filii Magon.<sup>(3)</sup>

- (1) The stroke of the כ in the first כנ has been omitted.  
(2) There can be no doubt of the correct rendering of this name: on the inscription, however, the first cross stroke of the N is so blended with the J that the form of this letter is scarcely recognizable in the engraving.  
(3) For the family of Magon, see *infra*, Inscr. 12.

No. 5.

לרבת לתנת פנבעל ולאר  
; לבעל חמן אש נדר בר  
עשתרת בן עשתרתית  
ו ב[ן] א[שמן] שמר בשמע  
קל[א]

Dominæ Tanith faciei-Baâl et Domino Baâl-Hamman: quod vovit Bad-Âstareth, filius Âstareth-Itan,<sup>(1)</sup> filii [A]sman-Shamar.<sup>(2)</sup> Ubi audiverit ejus vocem.<sup>(3)</sup>

- (1) For this form of name, Cf. *infra*, Inscr. 5, 10, &c.  
(2) Cf. Osir-Shamar, *Gesen. Inscr. Melit. I.*  
(3) This translation, which, as stated in the Preface, was originally suggested by Gesenius, has been since confirmed by De Saulcy (*Inst. di Corresp. Archeol. Annal. vol. xvii. 1845, p. 81*), and by Levy (*Phœnix. Stud. Hist. ii. p. 45*).

No. 6.

לרבת לתנת פנבעל ו  
לארן לבעל חמן אש נר  
ר חנא בן ארש בן אש  
מניתו כשמע קלא

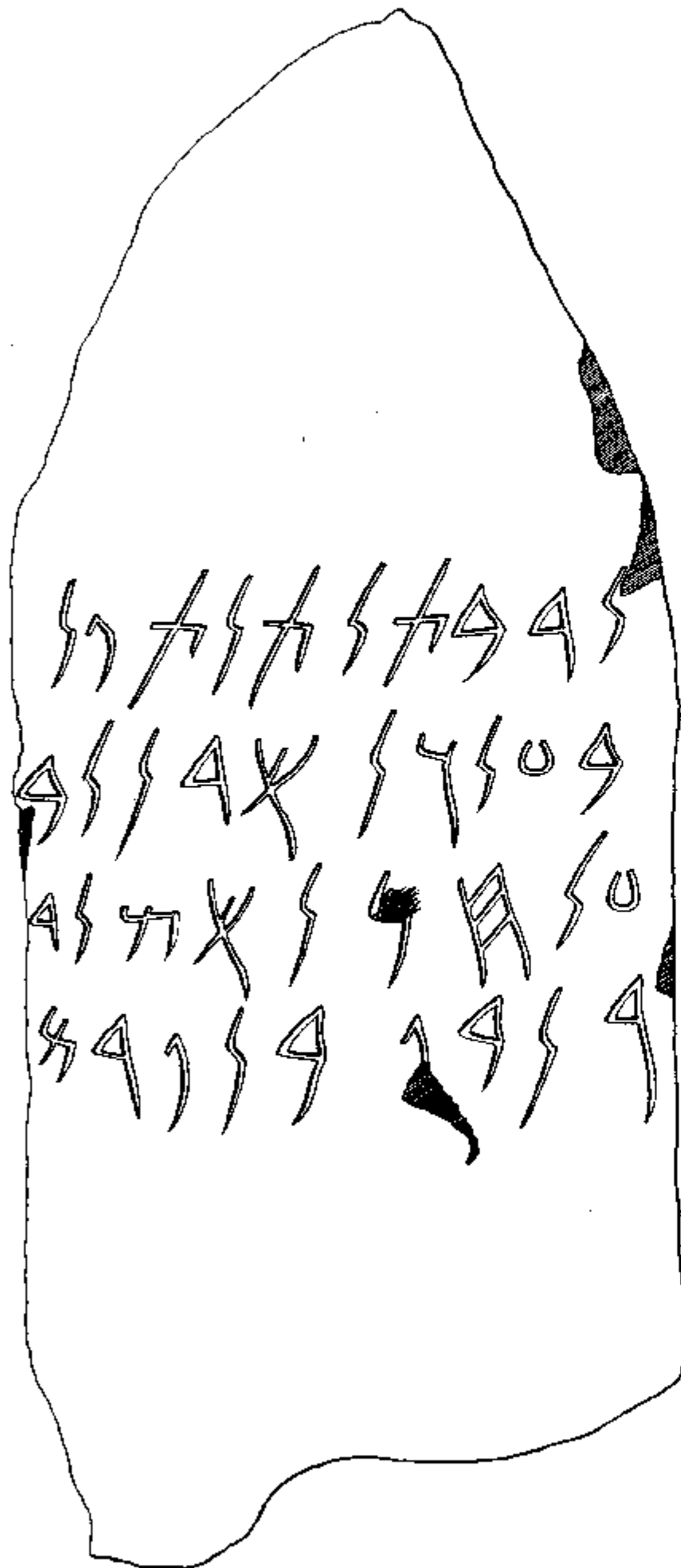
Dominæ Tanith faciei-Baâl et Domino Baâl-Hamman: quod vovit Hanna, filius Aris,<sup>(1)</sup> filii Asman-Itan. Ubi audiverit ejus vocem.<sup>(2)</sup>

- (1) This name occurs in different classical writers (Cf. *Cic. pro Scauro. § 14, 16; Sil. Ital. xv. 282*); and may be connected, as suggested by Gesenius, with אר a lion; or also, perhaps, with אר a cedar, used, metaphorically, as in *Zech. xi. 1, 2; Isaiah, ii. 13*.  
(2) The perpendicular stroke has been omitted in both the כs of line 4.

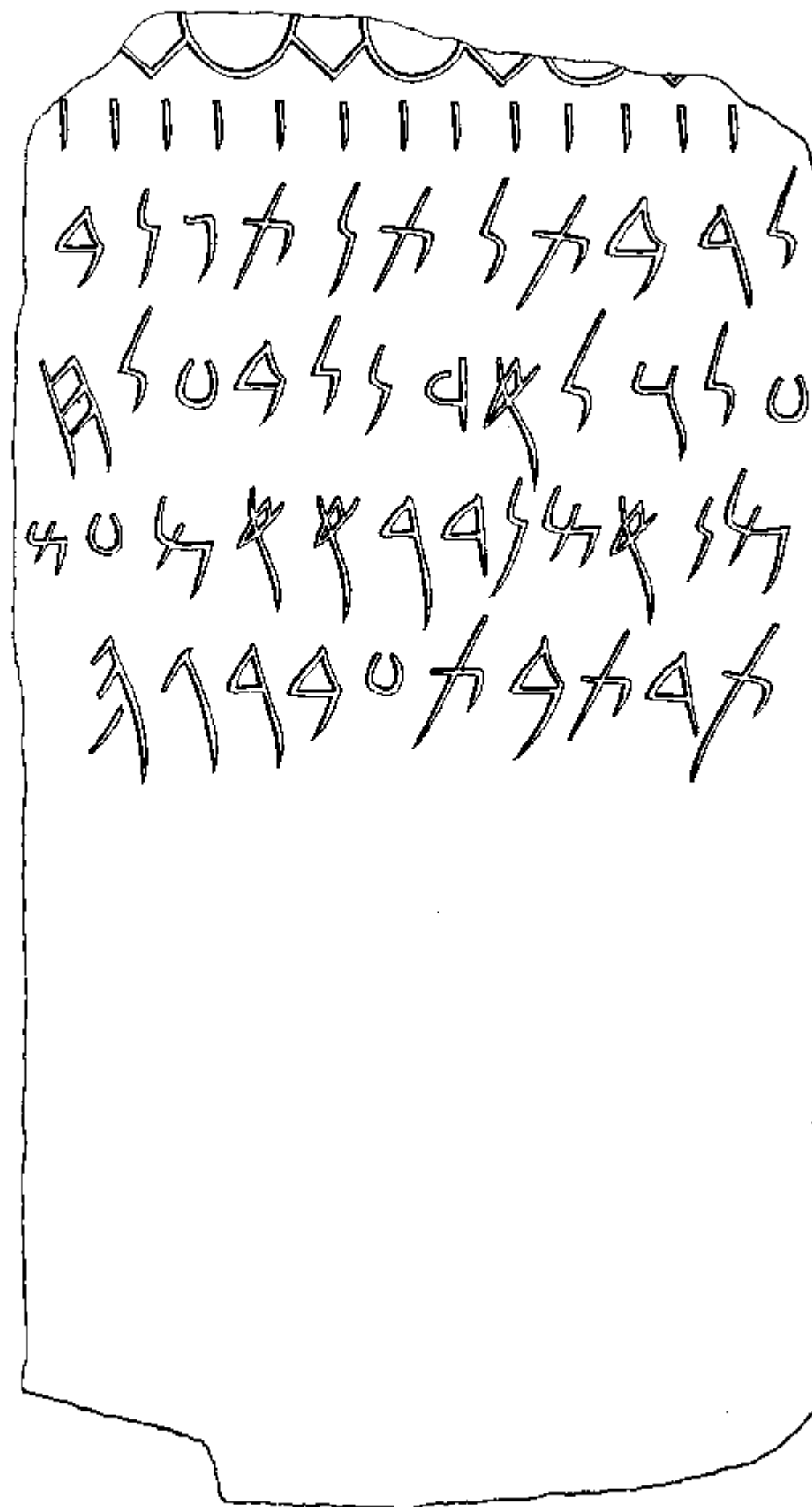




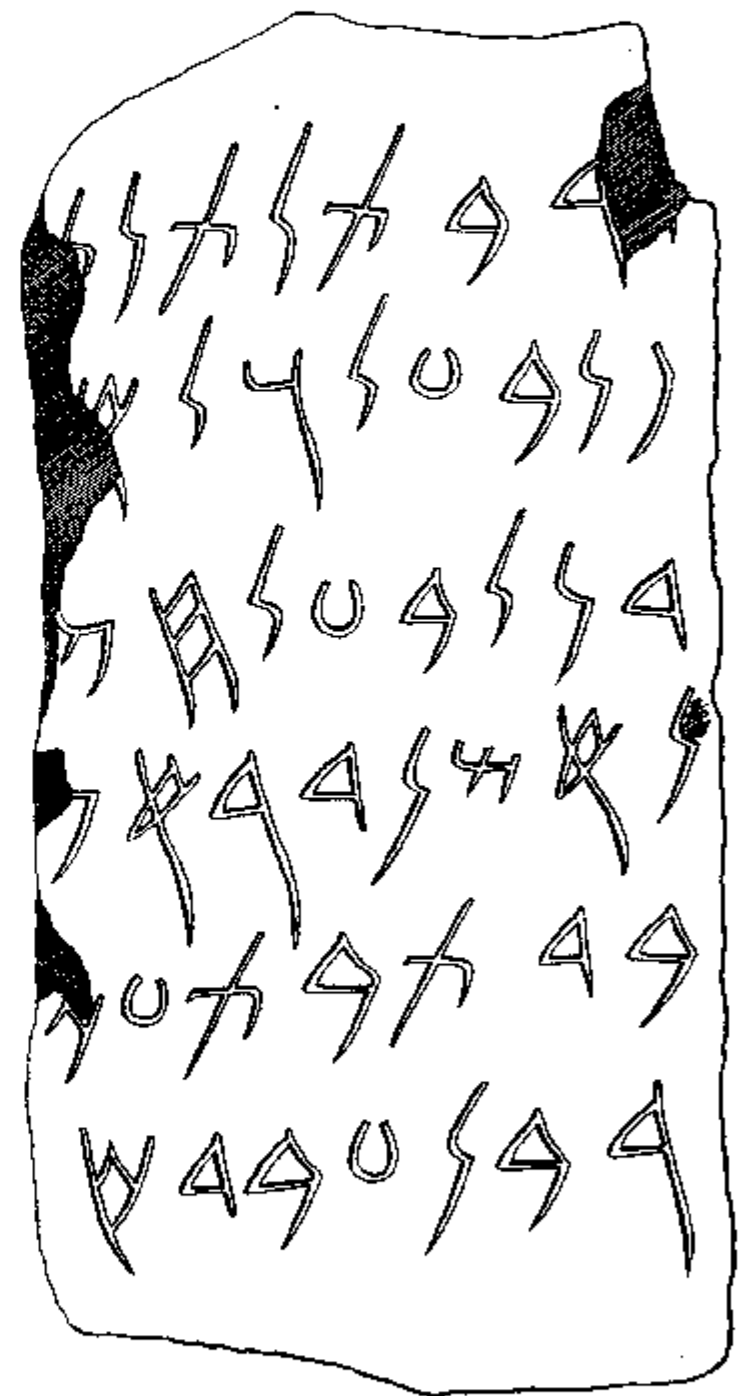
Nº 7.



Nº 8.



Nº 9.





# PLATE III.

No. 7.

לרבת לתנת פנב  
על ולאדון לב  
על חמן אש נד  
ר נבנ בן פרש

*Dominæ Tanith faciei-Baâl et Domino<sup>(1)</sup> Baâl-Hamman : quod vovit Nabag,<sup>(2)</sup> filius Pars.*

(1) The form of the *N* is that of the latest inscriptions, and the *l* very much resembles the *כ*.

(2) *נבג* and *פרש* are new Phœnician names; the latter, *פרש*, may be either the Hebrew word for "rider," or may have some reference to Persia, the name of which country, however, in the Bible, is spelt, *פָּרַס*, with a *ס*.

No. 8.

לרבת לתנת פנב  
על ולאדון לבעל ח  
מן אש נדרא אמקש  
תרנת בת עברנה

*Dominæ Tanith faciei-Baâl et Domino Baâl-Hamman : quod<sup>(1)</sup> vovit Am-<sup>(2)</sup>Âstareth, filia Âbragah.<sup>(3)</sup>*

(1) The form *נדרת*, instead of the usual *נדר*, is used in connection with the feminine *בת*. Cf. ante, Inscr. 2.

(2) This name is found on the Sidonian Inscript. (l. 14), as that of the mother of Asman-Âzer, the king of Sidon.

(3) *עברנה* is a new name, possibly that of some African personage. The unusually large space left vacant on this tablet renders it likely that the inscription has not been completed: in this case, the first part of the last word might be connected with the root *עבר*.

No. 9.

[ל]רבת לתנת  
פנבעל ולא  
דן לבעל חם  
ן אש נדרא כ  
בדת בת עז  
ר בן עבדא

*Dominæ Tanith faciei-Baâl et Domino Baâl-Hamman : quod vovit Cuddith,<sup>(1)</sup> filia Âzer, filii Âbda.<sup>(2)</sup>*

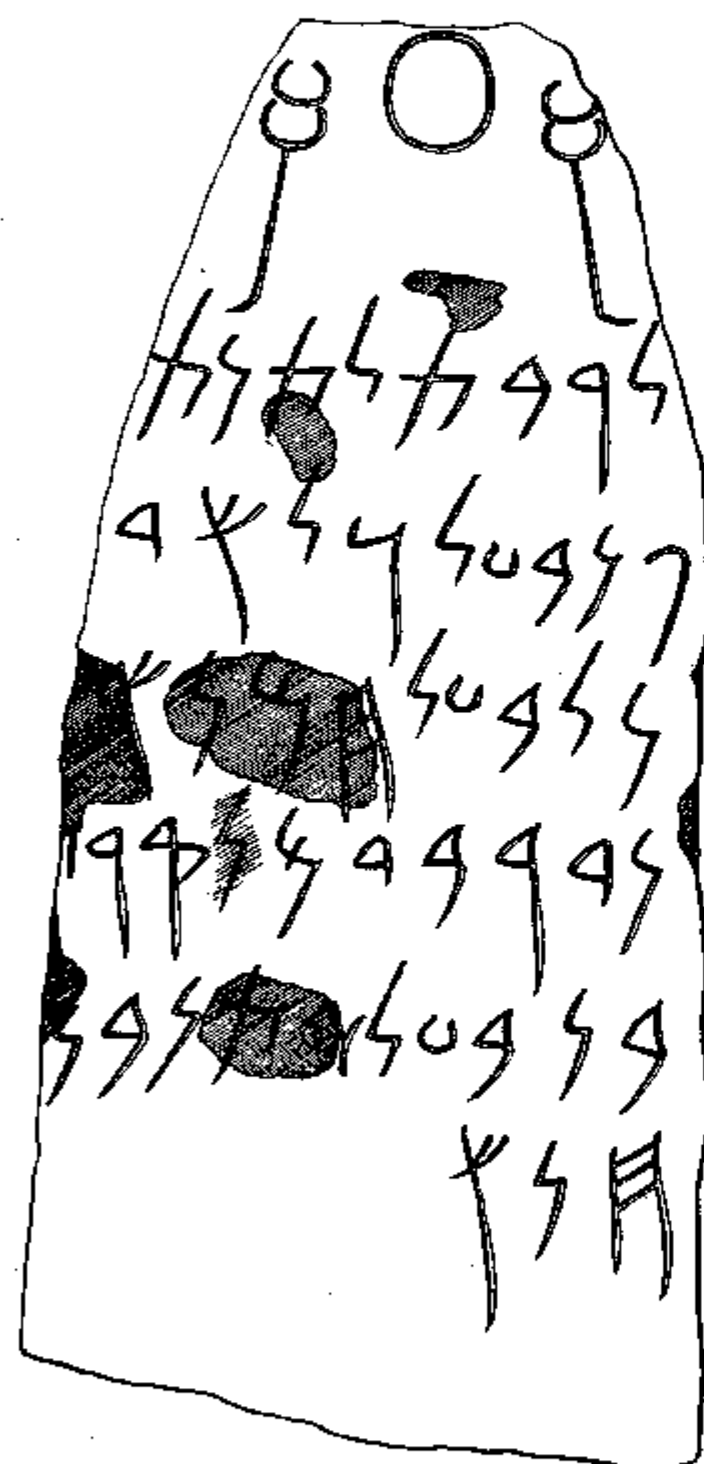
(1) *נברות* is a new name, connected with the Hebrew root *נבד*, "honoratus, illustris fuit:" Cf. *יוכבד*, the mother of Moses.

(2) This name may be either an independent name, meaning the servant (emphatically) *scil.* of Baâl, or an abbreviation of Âbd-Asman. As there is no appearance of any other line of Inscription, the former seems to be the better hypothesis.

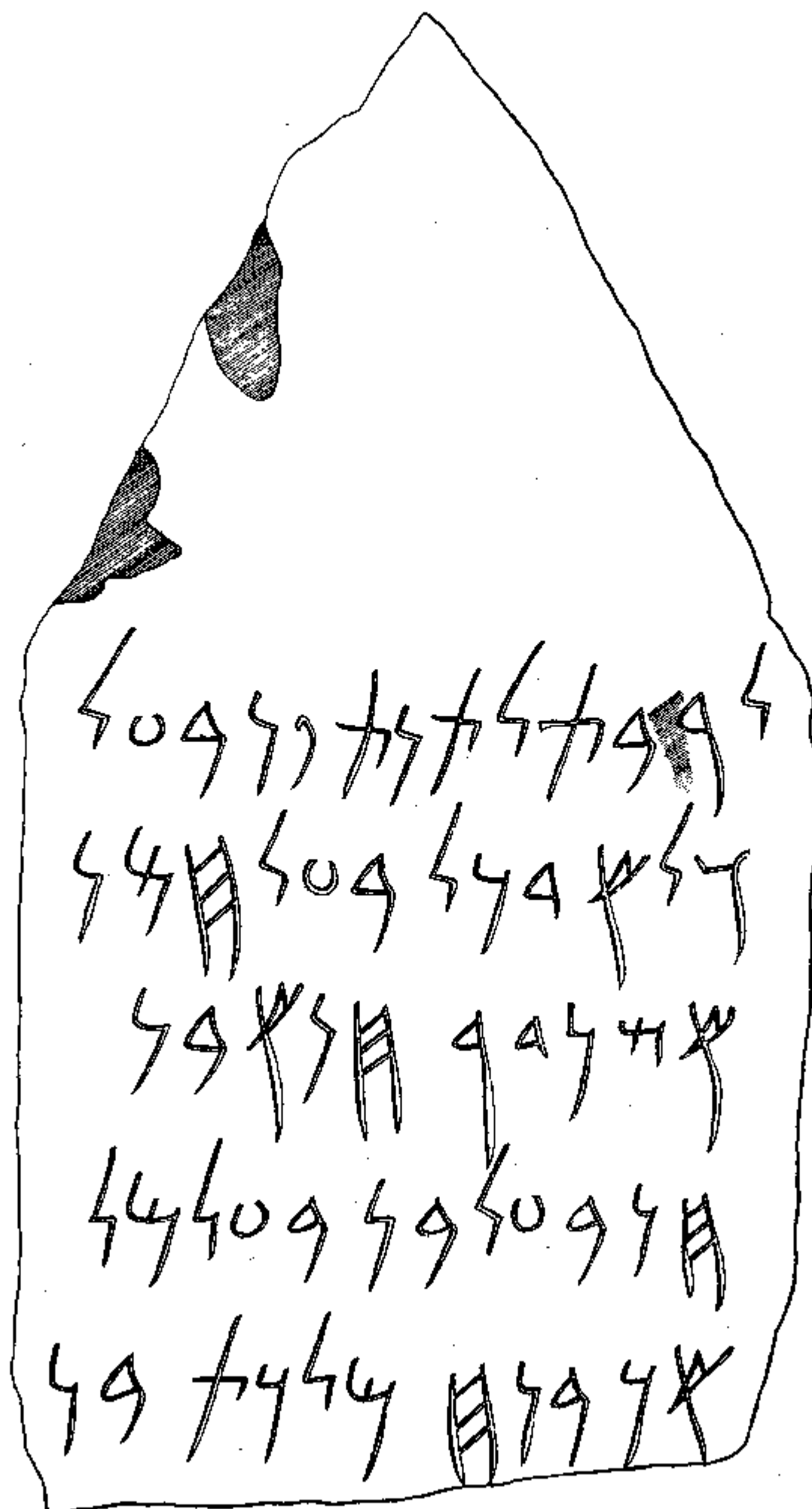




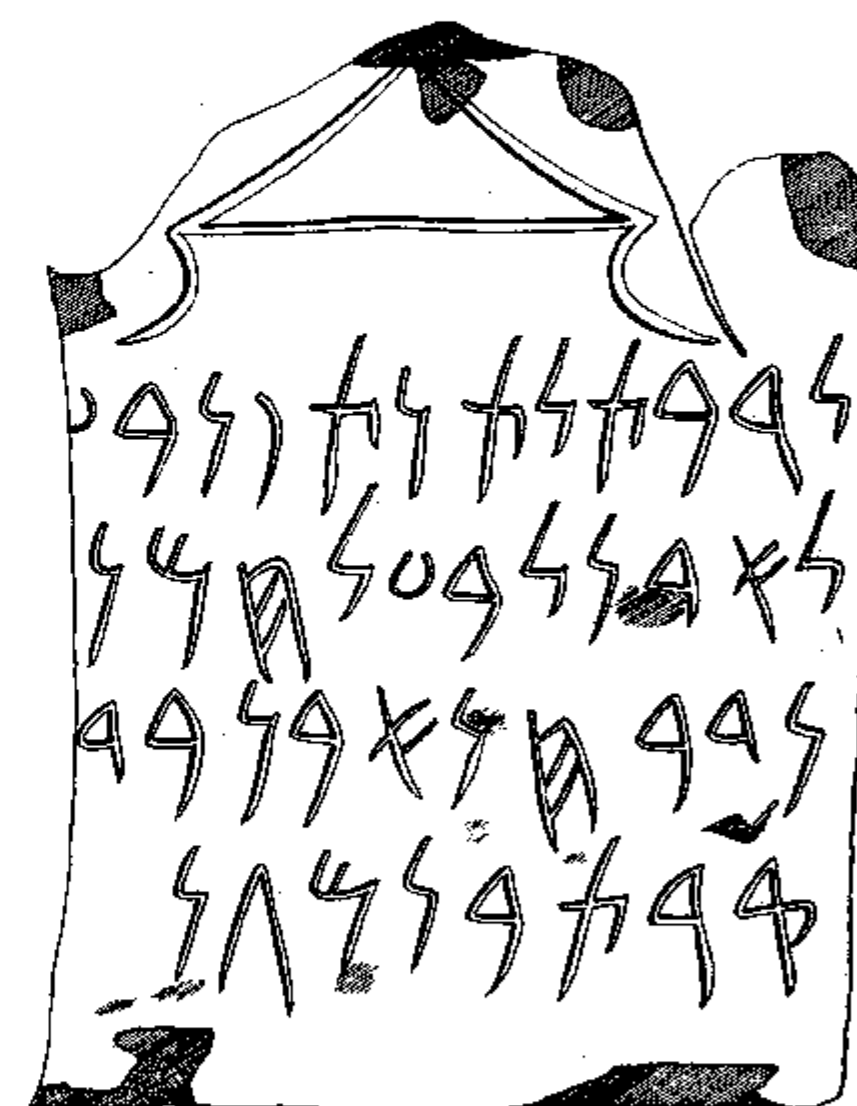
Nº 10.



Nº 11.



Nº 12.



# PLATE IV.

No. 10.

לרבת לתנת  
פנבעל ולאד  
; לבעל חמן א[ש]  
נדר בדמלקר[ח]  
בן בעליתן כו  
חנא

Dominæ Tanith faciei-Baâl et Domino Baâl-  
Hamman: quod vovit Bad-Melkart, filius Baâl-  
Itan,<sup>(1)</sup> filii Hanna.

(1) We find this compound reversed, thus: Itan-Baâl,  
*infra*, Inscr. 68.

No. 11.

לרבת לתנת פנבעל  
ולאדן לבעל חמן  
אש נדר חנא בן  
חנבעל בן בעלמל  
אד בן חמלכת בן

Dominæ Tanith faciei-Baâl et Domino Baâl-  
Hamman: quod vovit Hanna, filius Han-Baâl,<sup>(1)</sup>  
filii Baâl-Malak, filii Hamelcat,<sup>(2)</sup> filii.

(1) Though this is the same name as that of the celebrated  
Carthaginian general, there is no reason to suppose that that  
personage is here referred to. The inscription is badly cut  
and of a later date.

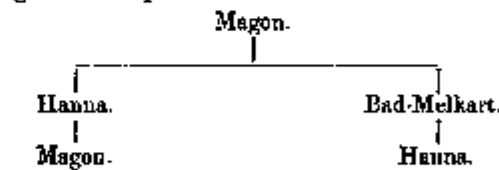
(2) This name occurs in an inscription published by Gesse-  
nius (*Mon. Phœn.* p. 181), and is, probably, a contraction for  
חמלכרת, "gratia regni," or "gratia reginæ" (sc. Astartes).  
It is of very common occurrence in these inscriptions (vid.  
*infra*, Inscr. 20, 50, 51, 53, &c.), and must not be confounded  
(as has been sometimes done) with the names Hamilcar  
(חמילקאר) and Himilco (חמילקו); though there can be no  
doubt that the word חמ forms the first part of all the names,  
Hamelcat, Hamelcar, Himilco, Hannibal, &c.

No. 12.

לרבת לתנת פנבעל[ל ו]  
לאדן לבעל חמן א[ש]  
נדר חנא בן בד[מל]  
קרת בן סנן

Dominæ Tanith faciei-Baâl et Domino Baâl-  
Hamman: quod vovit Hanna, filius Bad-Melkart,  
filii Magon.<sup>(1)</sup>

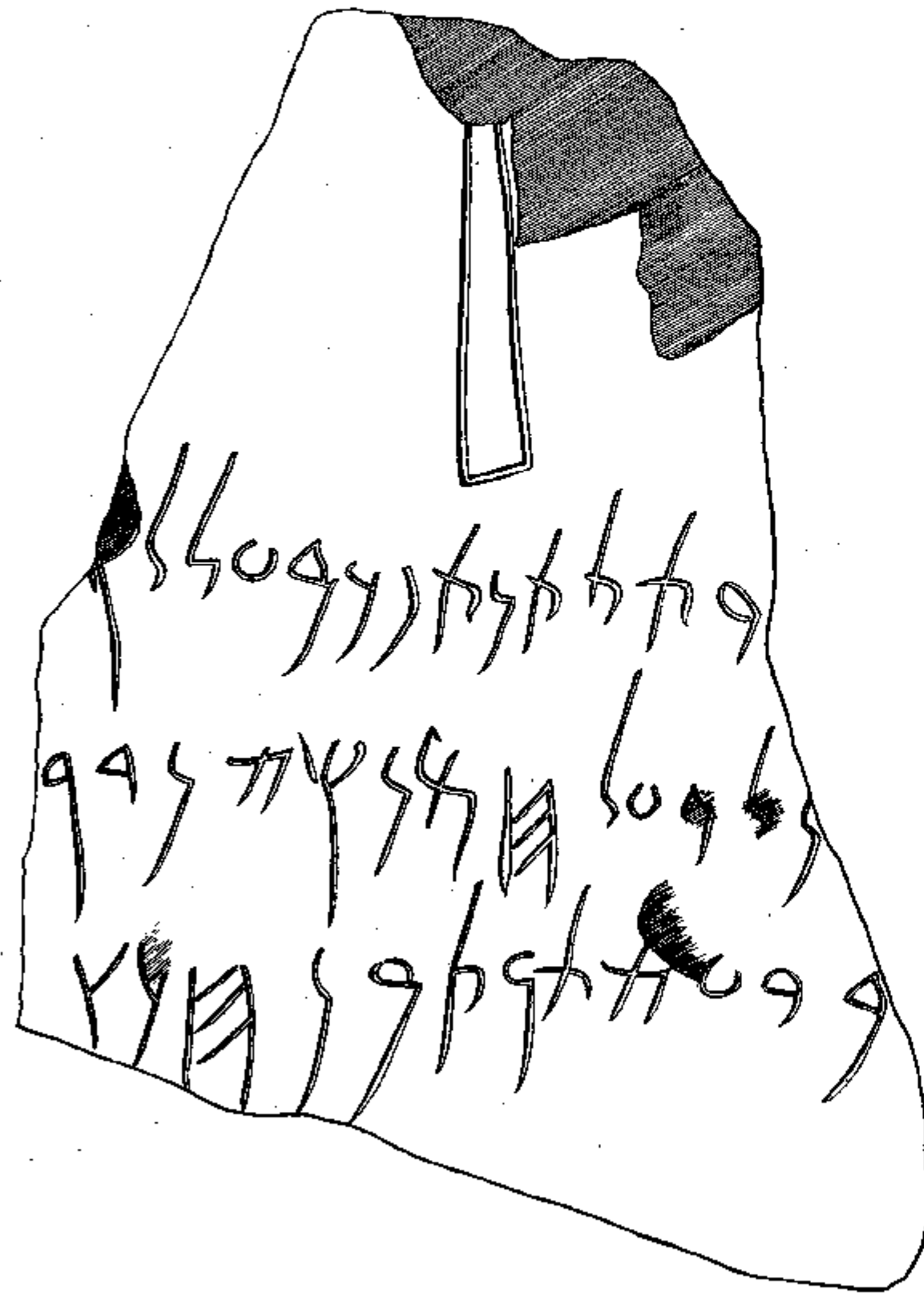
(1) In Inscr. 4 we have "Magon, the son of Hanna, the  
son of Magon." It is likely that these two Inscriptions, 4  
and 12, belong to the same family, and thus point to the  
following relationship:—



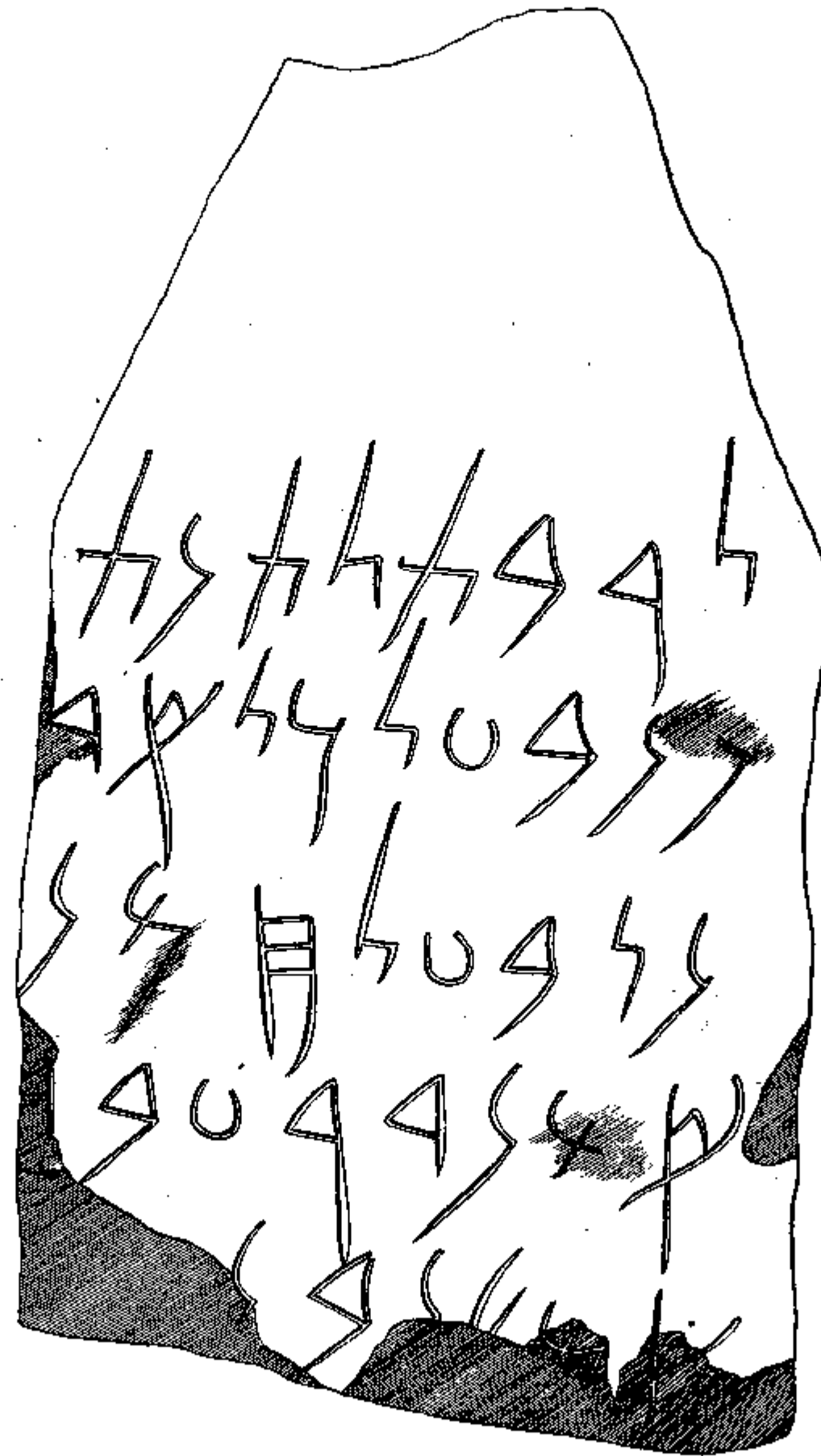




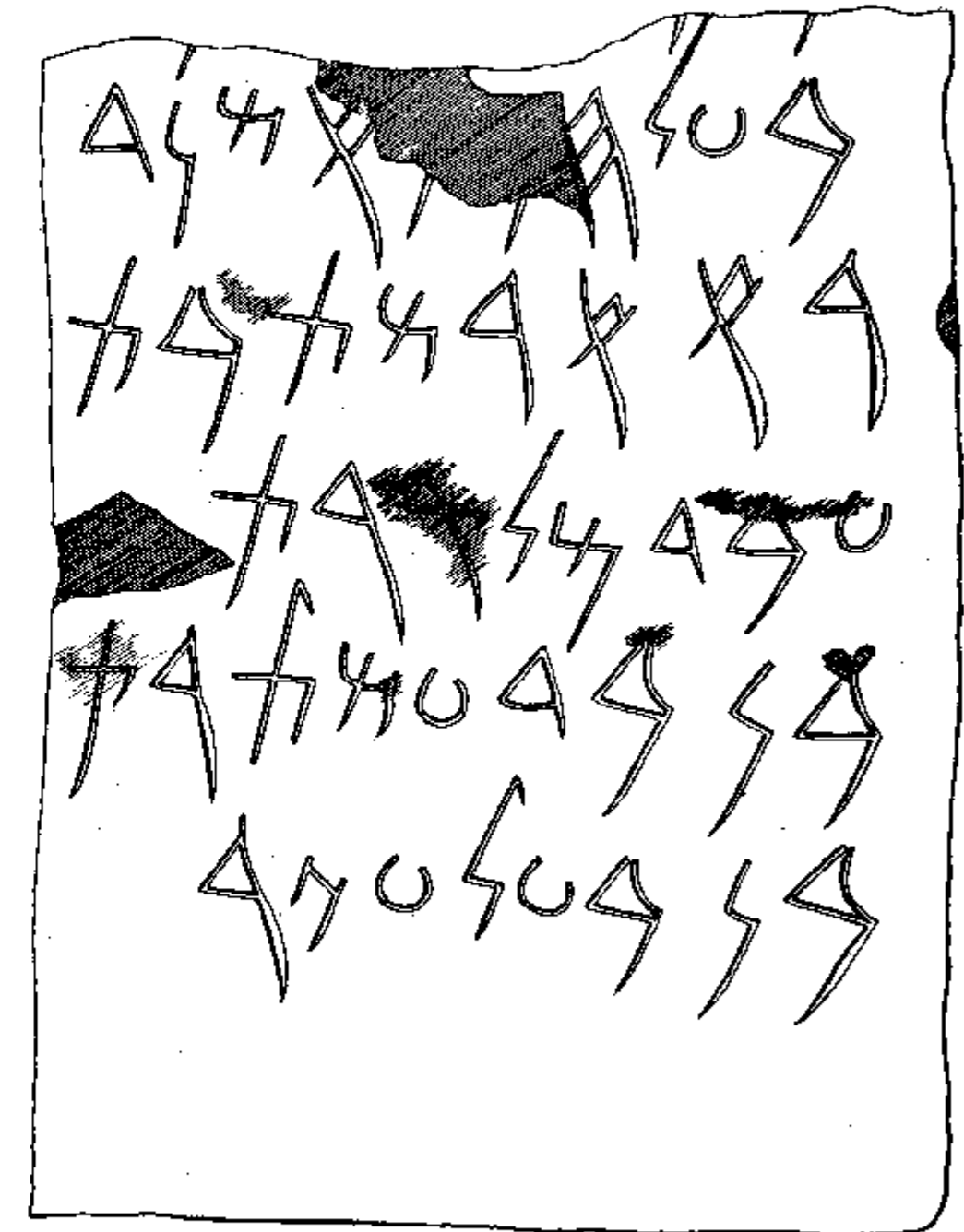
Nº 13.



Nº 14.



Nº 15.





# PLATE V.

No. 13.

[לר]בת לתנת פנבעל [ו]לא  
[ד]ו לבעל חמן אש נדר  
ברעשתרת בן חנא

Dominæ Tanith faciei-Baâl<sup>(1)</sup> et Domino  
Baâl-Hamman : quod vovit Bad-Âstareth, filius  
Hanna.<sup>(2)</sup>

(1) In the first line the connecting י is omitted.  
(2) This Hanna may be either the son of the Magon of  
Inscr. No. 4, or the son of Bad-Melkart, of Inscr. No. 12.  
This is one of the worst cut of these inscriptions, and the  
letters are very carelessly formed; so that, for instance, the  
first ל in the Inscription looks almost like the מ.

No. 14.

לרבת לתנת  
פנבעל ולאד  
ו לבעל חמן  
אש נדר עבר  
אשמן בן

Dominæ Tanith faciei-Baâl et Domino Baâl-  
Hamman : quod vovit Âbd-Asman, filius . . .

This and the next inscription are badly cut, and late.

No. 15.

בעל ח[מן] אש נדר  
רא ארשת בת  
עבדמלקרת  
בן ברעשתרת  
בן בעלעזר

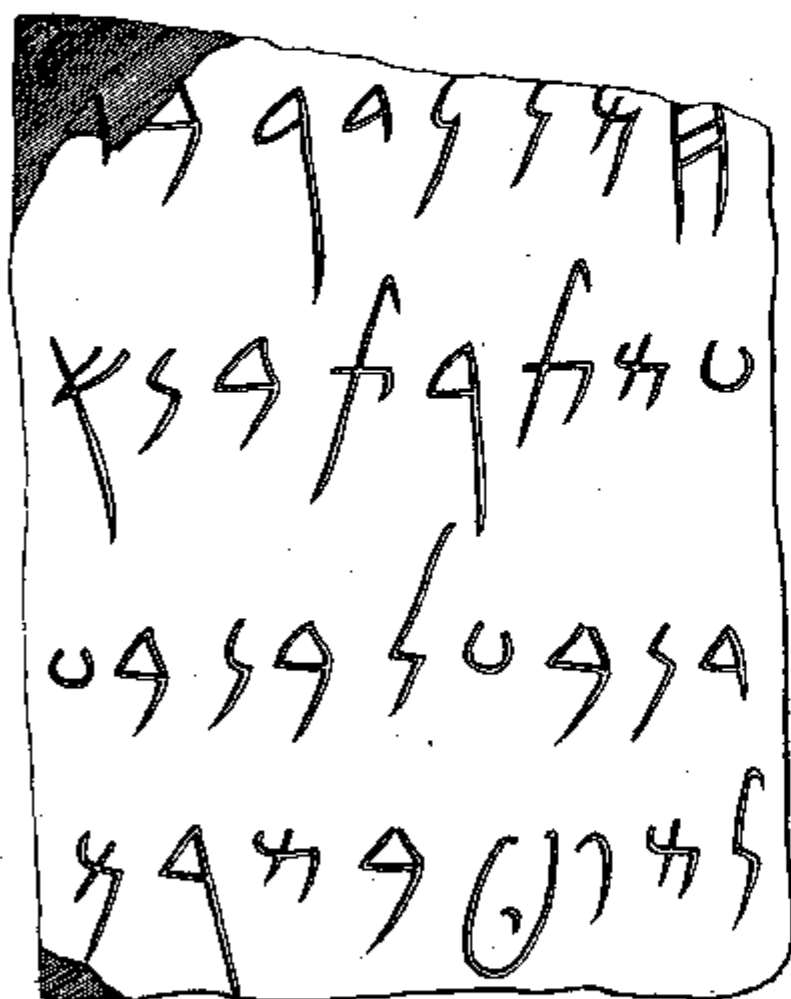
Baâl-Hamman : quod vovit Arisith,<sup>(1)</sup> filia Âbd-  
Melkart, filii Bad-Âstareth, filii Baâl-Âzer.

(1) Feminine of Aris, v. ante, Inscr. 6, or, perhaps, con-  
nected with the Hebrew אריש.

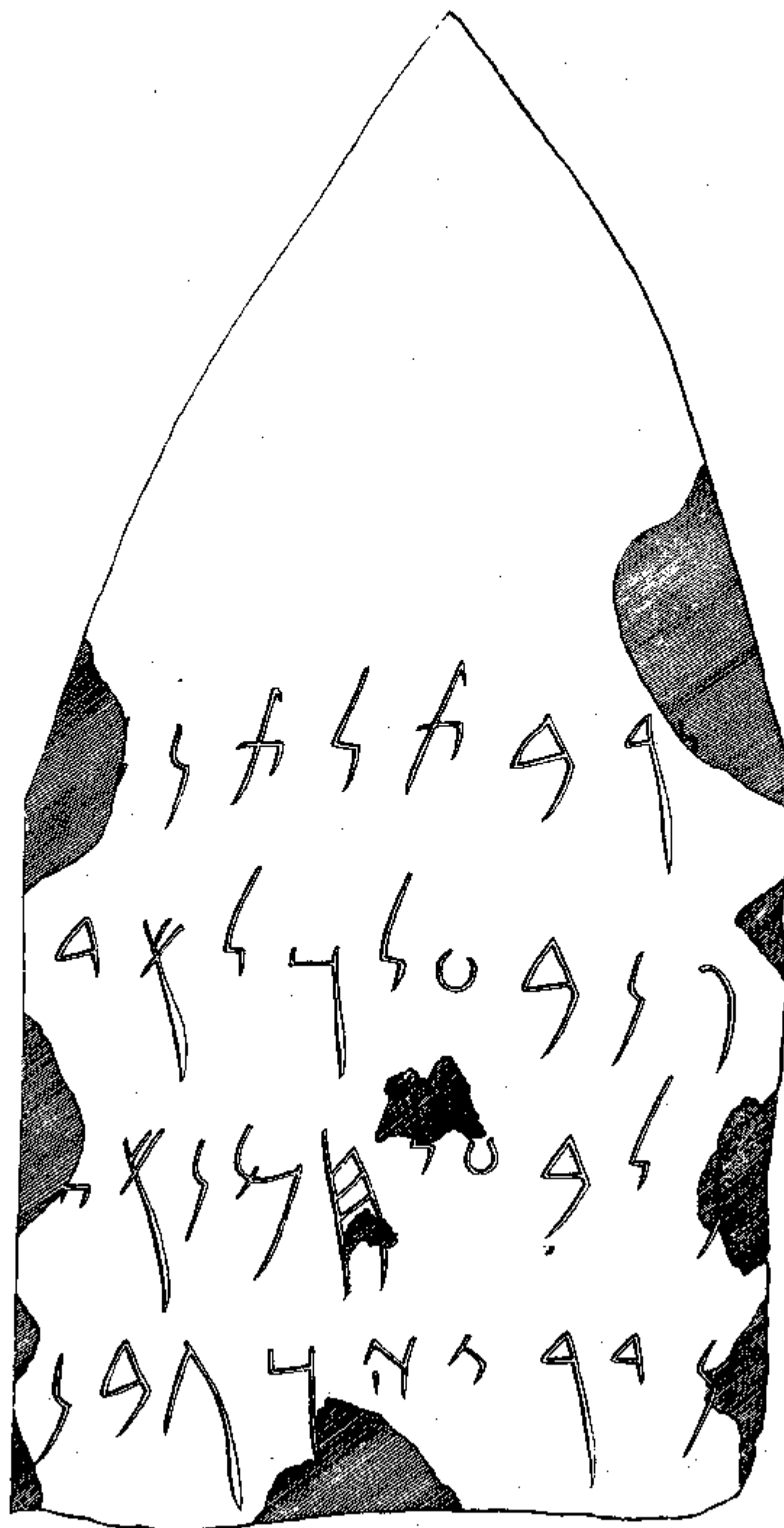




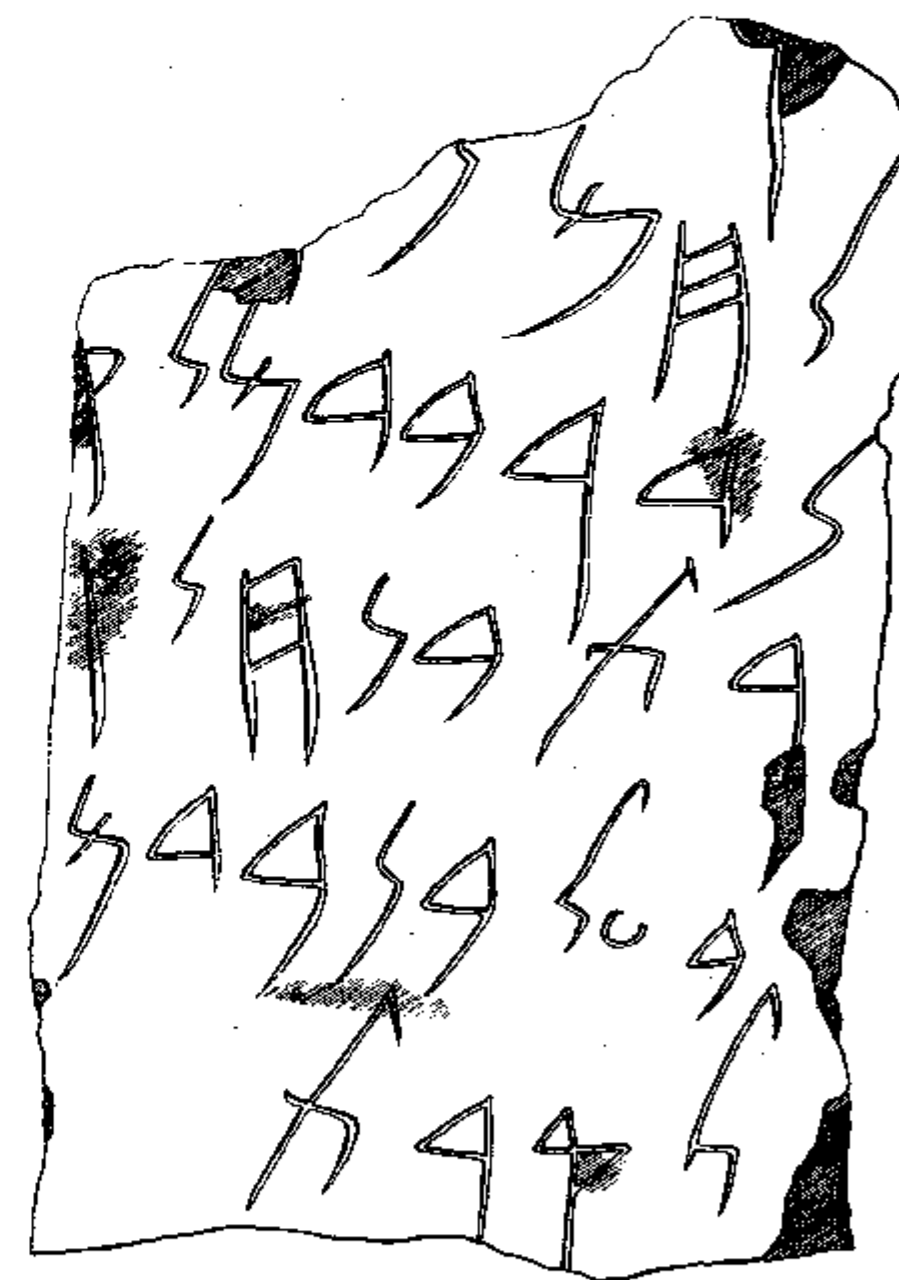
Nº 16.



Nº 17.



Nº 18.



## PLATE VI.

No. 16.

חמן נדר בר  
עשתרת בן א  
דנבעל בן בע  
לשפט בשרם

-Hamman : [quod<sup>(1)</sup>] vovit Bad-Âstareth, filius  
Adan-Baâl, filii Baâl-Saphat<sup>(2)</sup> Bstrn.<sup>(3)</sup>

No. 17.

לרבת לחג[ת]  
פנבעל ולאד  
[ו] לבעל חמן אש  
נדר זיוג בן

Dominæ Tanith faciei-Baâl et Domino Baâl-  
Hamman : quod vovit Zivag,<sup>(1)</sup> filius.

No. 18.

לחמן [אש]  
נדר ברמלק  
רת בן חלצ  
בעל בן ברמ  
לקרת

[Baâl]-Hamman : [quod] vovit Bad-Melkart,  
filius Halats-Baâl,<sup>(1)</sup> filii Bad-Melkart.

(1) The relative *ו* has been omitted here.

(2) In the fifth Carthaginian Inscription published by Gesenius (p. 177), we meet with Abd-Melkart *אבדמלקרת* (Abd-Melkart Sufes); in which case there is no reason to doubt that the Abd-Melkart there commemorated did fill the well-known office of Sufes or Judge in Carthage; but, both here and in the Inscr. 46, *infra*, *אבד* only enters as part of the compound name of a person, and does not designate an office.

(3) We can offer no explanation of these letters, which may, perhaps, express the title of the preceding Sufes; or, the name of some town to which he belonged.

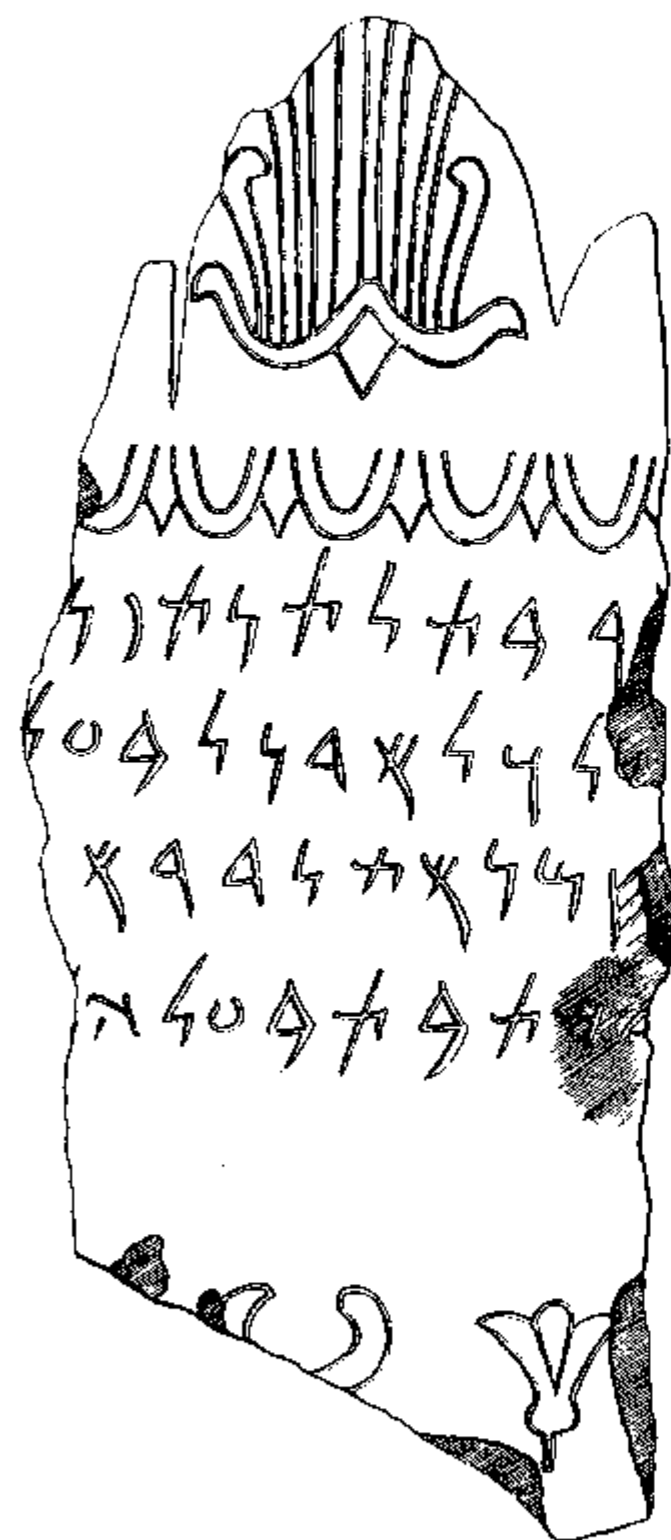
(1) The name *זיוג* is new.

(1) The form *חלץ* occurs in the *Pænulus* of Plautus. See Gesen. p. 868. Vide also *infra*, Inscr. 72, Asman-Halats.

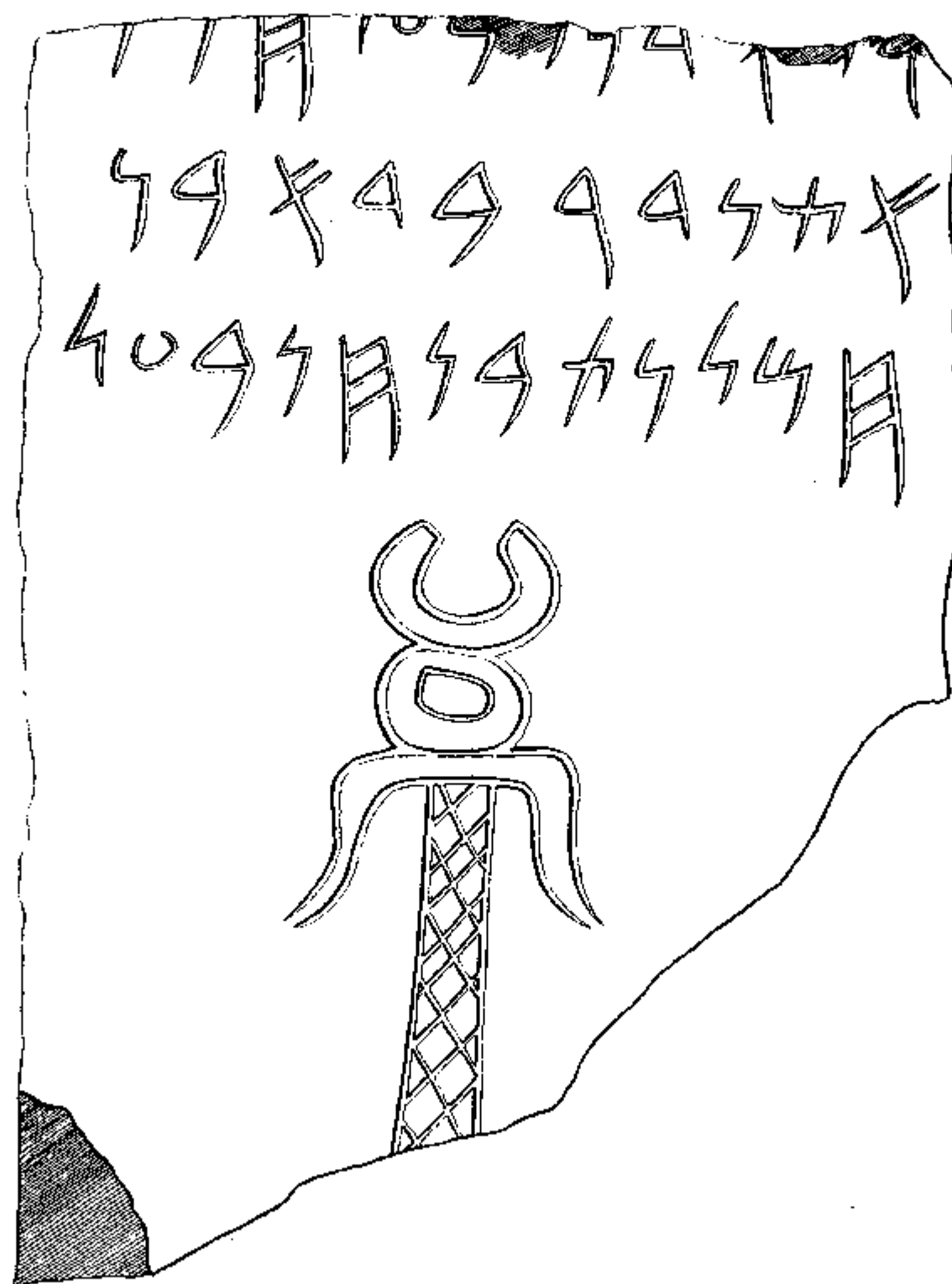




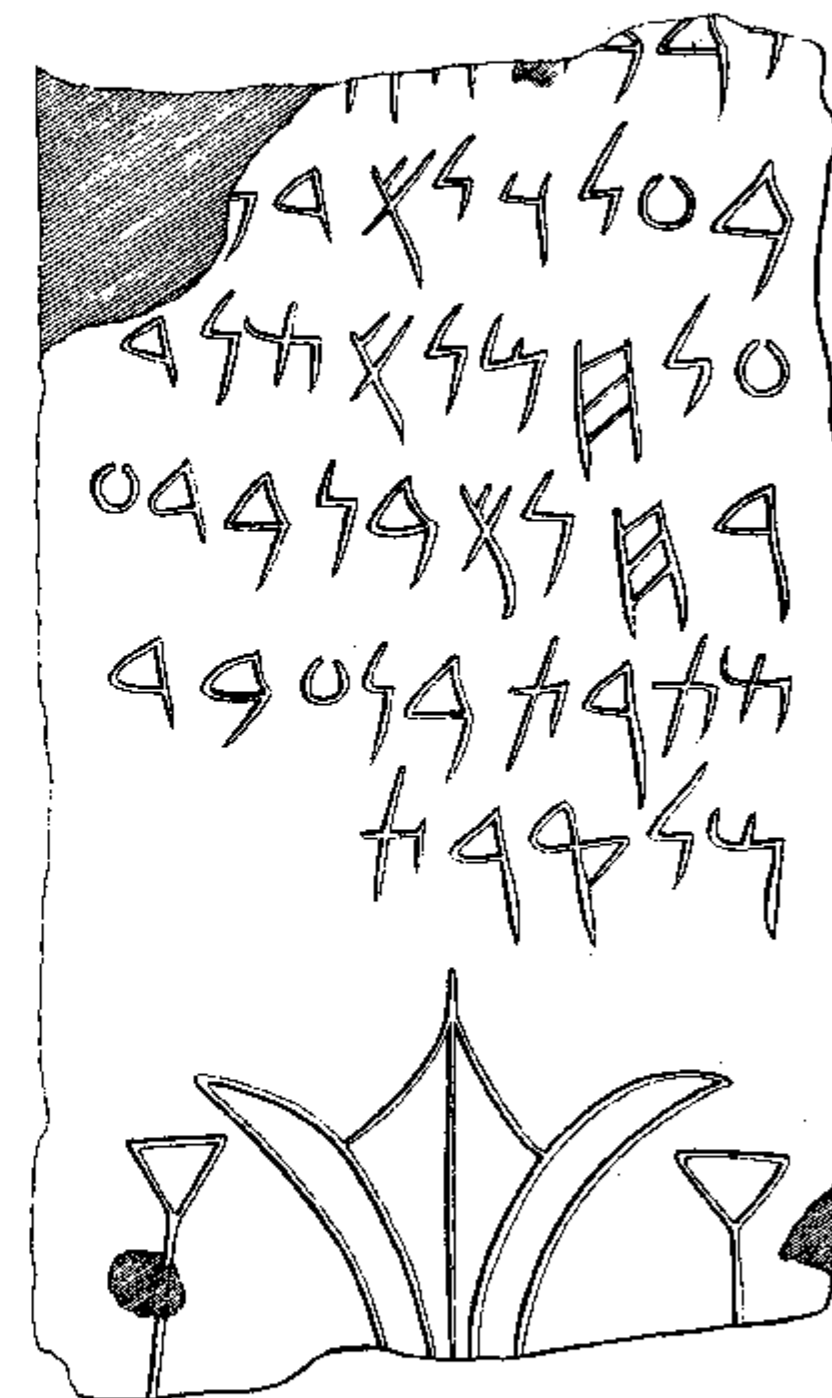
N° 19.



N° 20.



N° 21.





# PLATE VII.

No. 19.

[ל]רבת לתנת פנ  
[ב]על ולאדן לבעל  
חמן אש נדרא  
[א]רשת בת בעלי[תן]

Dominæ Tanith faciei-Baâl et Domino Baâl-Hamman : quod vovit [A]risith,<sup>(1)</sup> filia Baâl-I[an].

(1) This name occurs *ante*, Inscr. 18 and 15, and *infra*, Inscr. 42. There is no doubt about the reading in this place, though the first letter is lost.

No. 20.

. . . . .  
ולאדן לבעל חמן  
אש נדר כרא כן  
חמלכת בן חנבעל

. . . . .  
et Domino Baâl-Hamman : quod vovit Bada,<sup>(1)</sup>  
filius Hamelcat,<sup>(2)</sup> filii Han-Baâl.

(1) This name does not occur elsewhere in these inscriptions. It may be an abbreviated form of עבדא, for which, see Inscr. 9, *ante*.  
(2) For this name, see *ante*, Inscr. 11, &c.

No. 21.

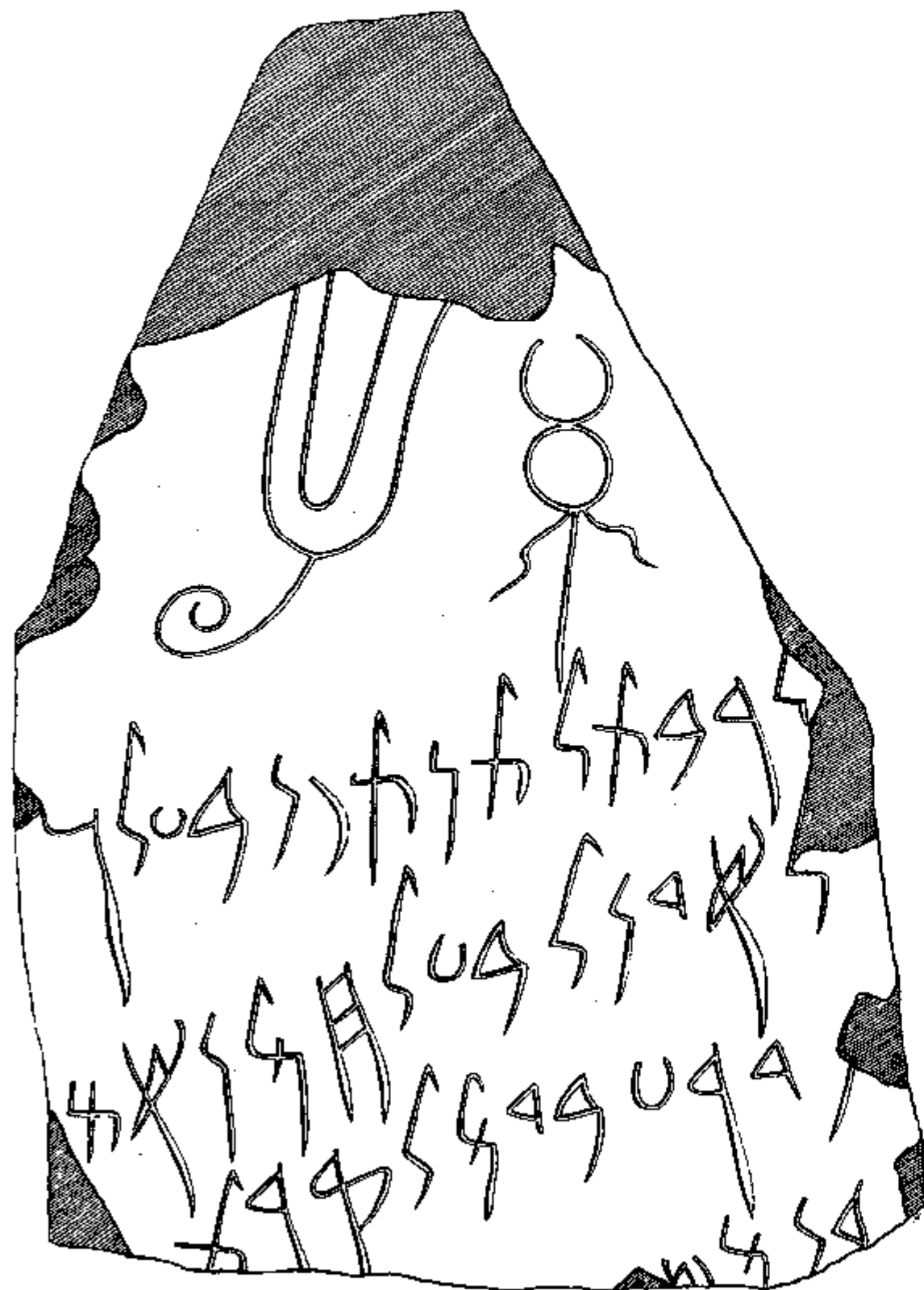
לרכ[ת לתנת פנ]  
בעל ולאדן [לב]  
על חמן אש נד  
ר חנא בן כדע  
שתרת בן עבר  
מלקרת

Dominæ [Tanith faciei]-Baâl et Domino Baâl-Hamman : quod vovit Hanna, filius Bad-Âstareth, filii Âbd-Melkart.

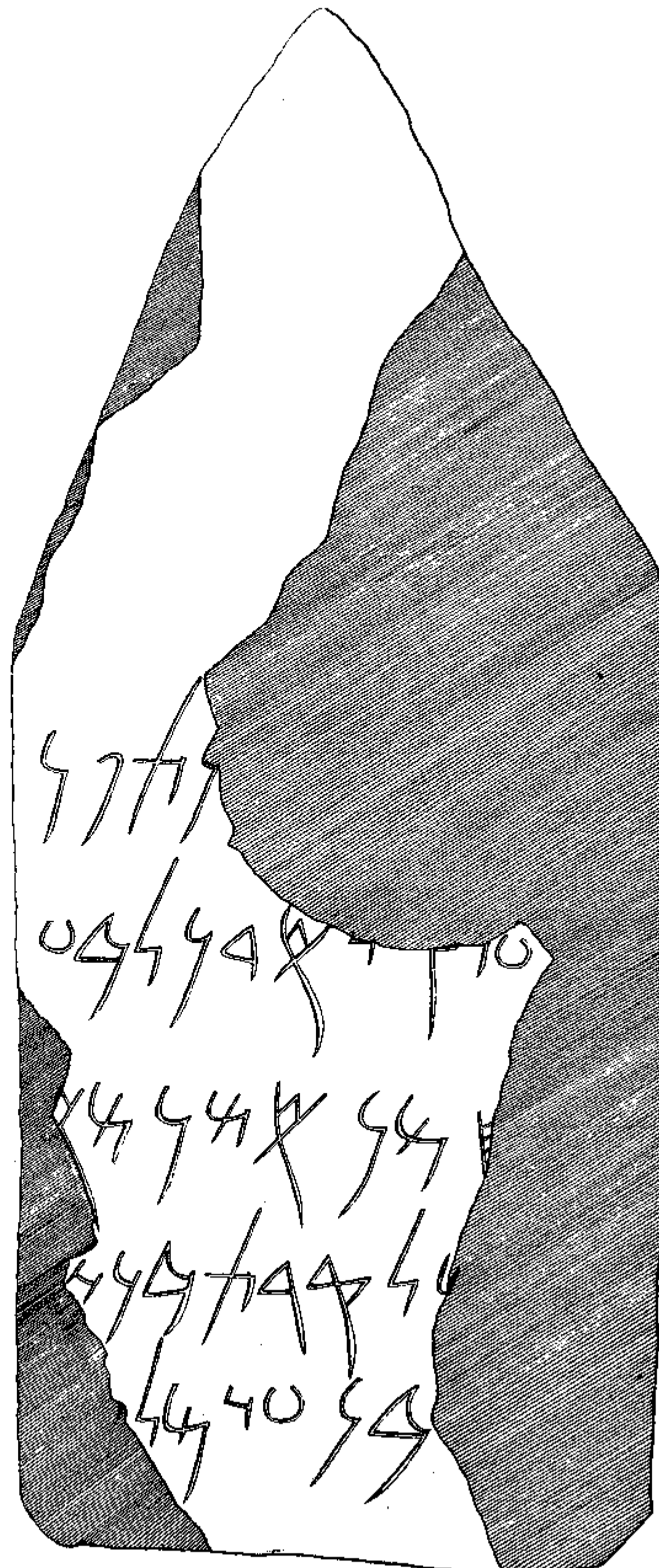




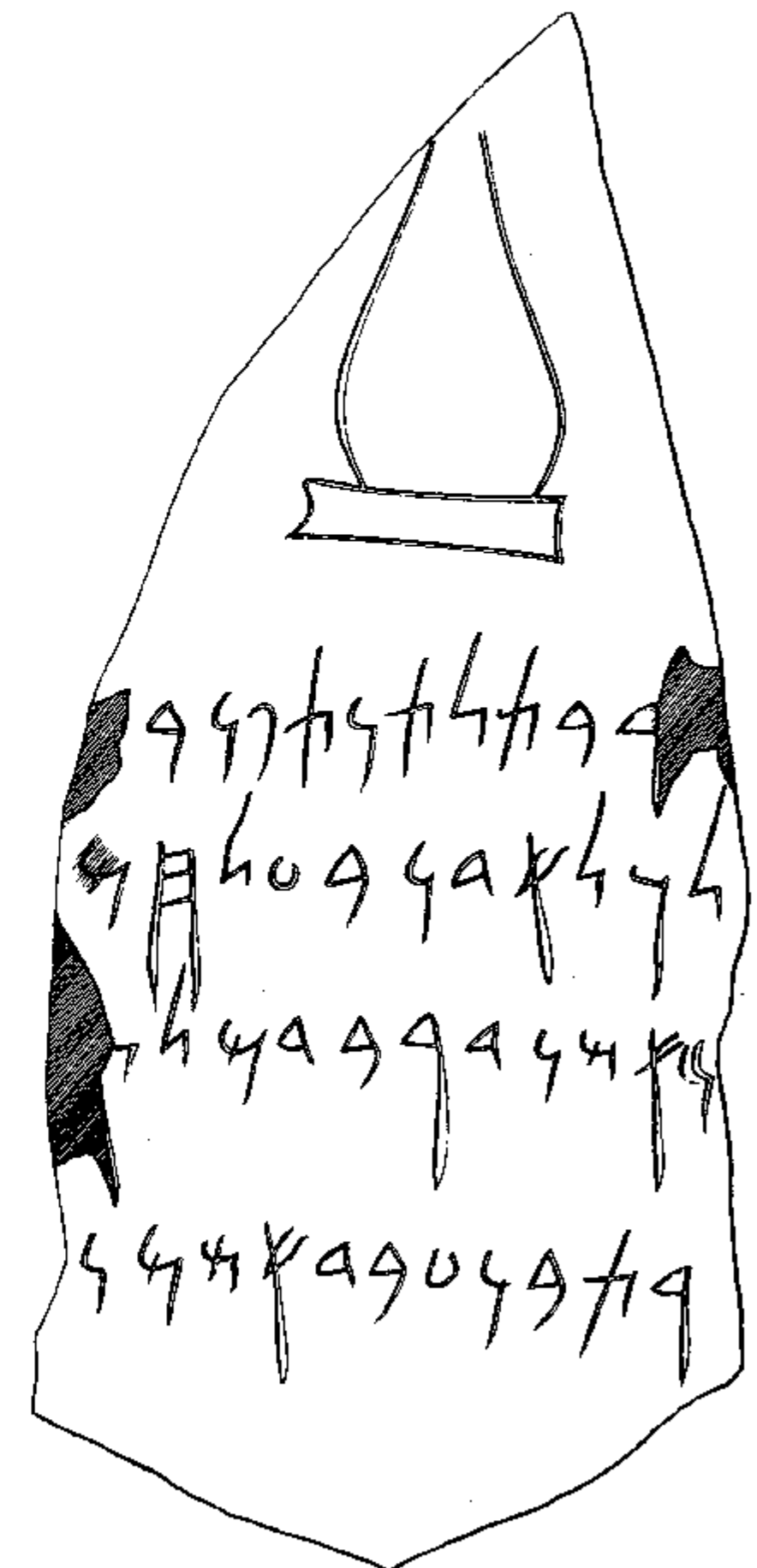
Nº 22.



Nº 23.



Nº 24.



# PLATE VIII.

No. 22.

לרבת לתנת פנבעל ו  
לארן לבעל חמן אש  
נדר עברטלקרת  
בן מא . . .

*Dominæ Tanith faciei-Baâl et Domino Baâl-Hamman: quod vovit Âbd-Melkart, filius Ma<sup>(1)</sup>*

(1) The rest of this name is lost. It may have been מלכרת, Gesen. p. 152; or מאעלם, Gesen. p. 157.

No. 23.

לרבת לתנת פנ  
בעל נלארן לבע  
לחמן אש נשא  
עברטלקרת בן ו  
בן עומל[קרת]

. . . . [Dominæ Tanith faciei-Baâl et  
Domino Baâl-Hamman: quod obtulit<sup>(1)</sup> [Âbd-  
M]elkart, filius Z<sup>(2)</sup> . . . filii Âz-Mel [kart].<sup>(3)</sup>

(1) This is a new word, for the usual נדר; but its meaning is plain; it is the same as the Hebrew נשח, "offerre." Cf. מלכרת 2 Chron. xxiv. 6, 9; Marseilles Inscr. l. 8; and Inscr. 90, *infra*.

(2) Owing to the broken state of the stone the rest of this name is hopelessly lost.

(3) This is a new combination—but the name of the king עזבעל [Âz-Baâl = Eth-Baâl] on the coins of Gebel—and עזלך [Âz-Malek] in 'Azîmuq, king of Tyre (Arrien, ii. 16), are analogous to it: עז is, in fact, the same as the Hebrew עז—"vis," "robur."

No. 24.

לרבת לתנת פנב[ע]  
ללארן בעל חמ  
אש נדר ברטל[ק]  
רת בן עבראשמן

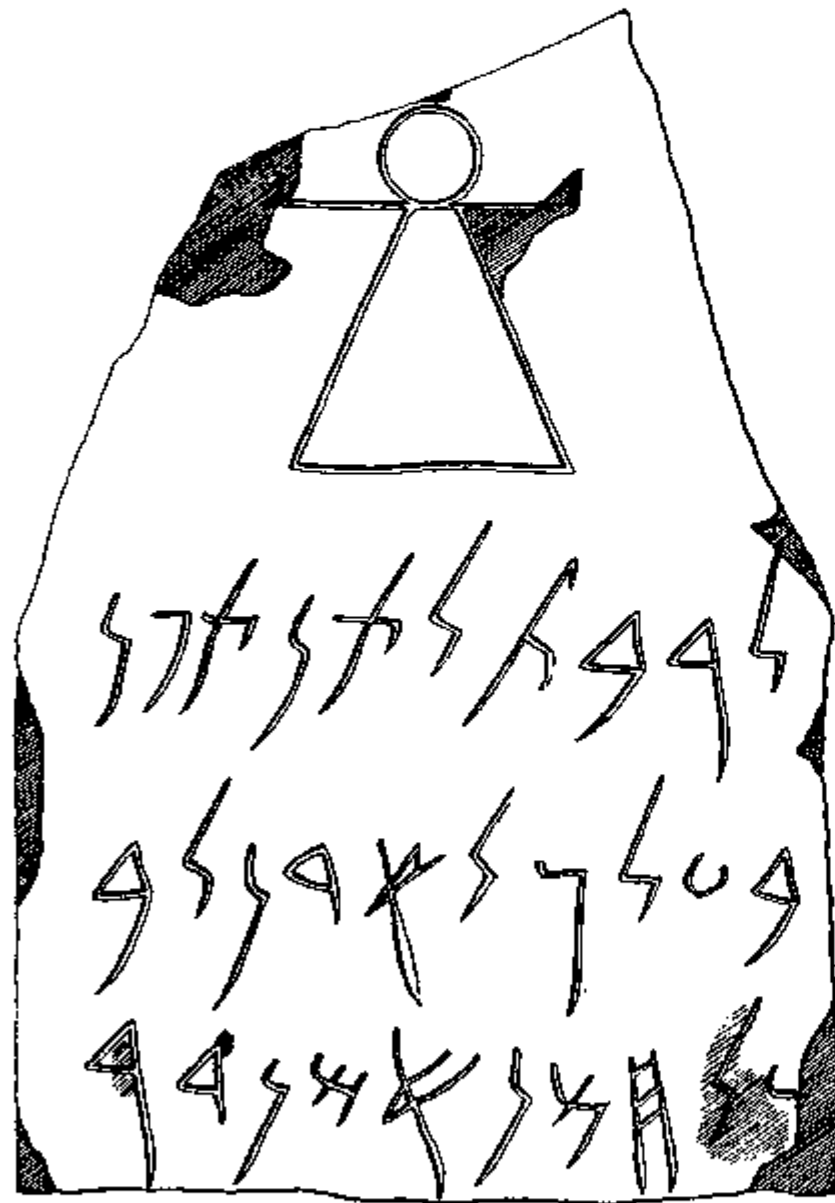
*Dominæ Tanith faciei-Baâl et Domino<sup>(1)</sup> Baâl-Hamman: quod vovit Had-Melkart, filius Âbd-Asman.*

(1) The usual ל is omitted here before בעל.





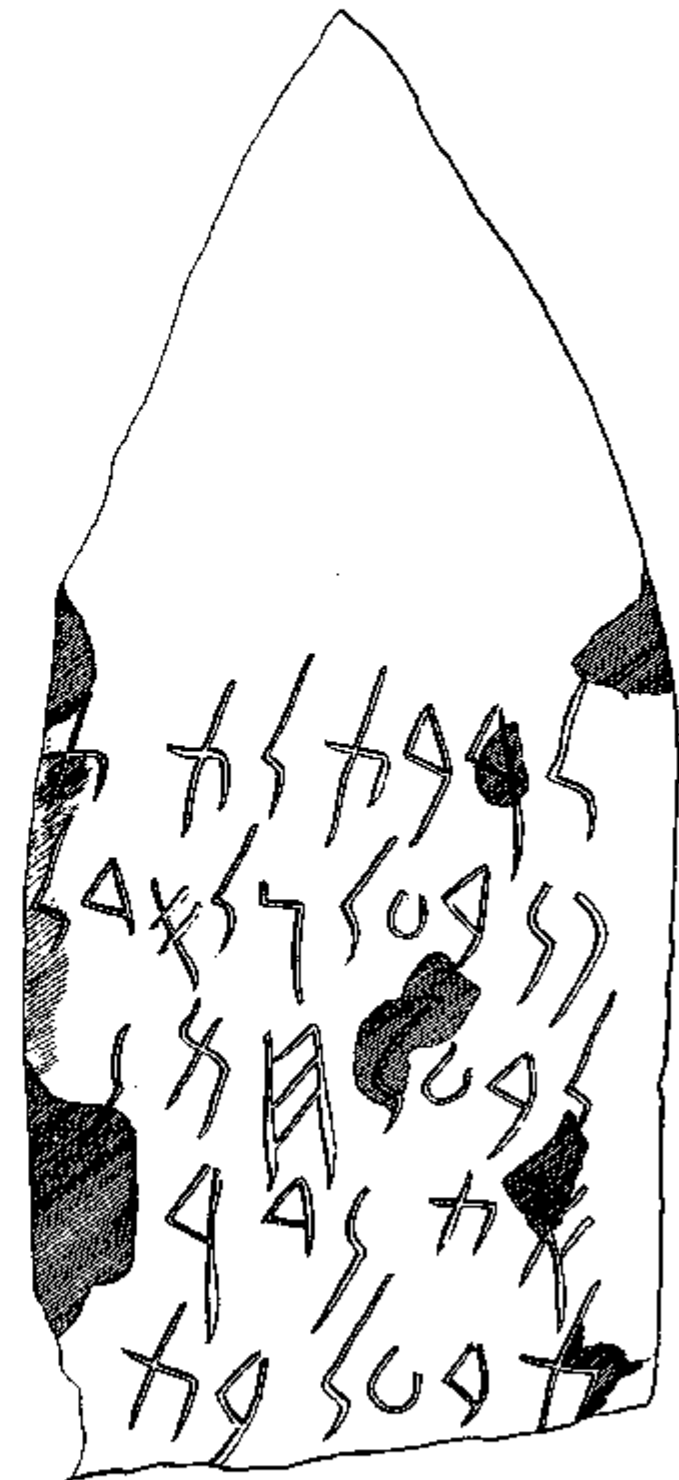
Nº 25.



Nº 26.



Nº 27.





# PLATE IX.

No. 25.

לרבת לתנת פנ  
בעל ולאחז לב  
על חסן אש נדר

*Dominæ Tanith faciei-Baâl et Domino Baâl-  
Hamman: quod vovit . . . . .*

No. 26.

לרבת לתנת פנבעל  
ולאחז לבעל חסן א  
ש נדר חנבעל [בן עבד]  
אשמן . . . . .

*Dominæ Tanith faciei-Baâl et Domino Baâl-  
Hamman: quod vovit Han-Baâl [filius<sup>(1)</sup> Âbd-]  
Asman . . . . .*

(1) It is most likely that the third line ended with the words *בן עבד* (ben Âbd-), and that the full name of the father of the dedicator was Âbd-Asman (see *aniz*, Inscr. 14, 24, &c.). The perpendicular stroke remaining in the fifth line may be the top of the *ל* of *קלא*, the second word of the usual benedictory sentence.

No. 27.

לרבת לת[נ]ת  
פנבעל ולאחז  
לבעל חסן  
אש נדר[א] . . .  
תבעל בת . . .

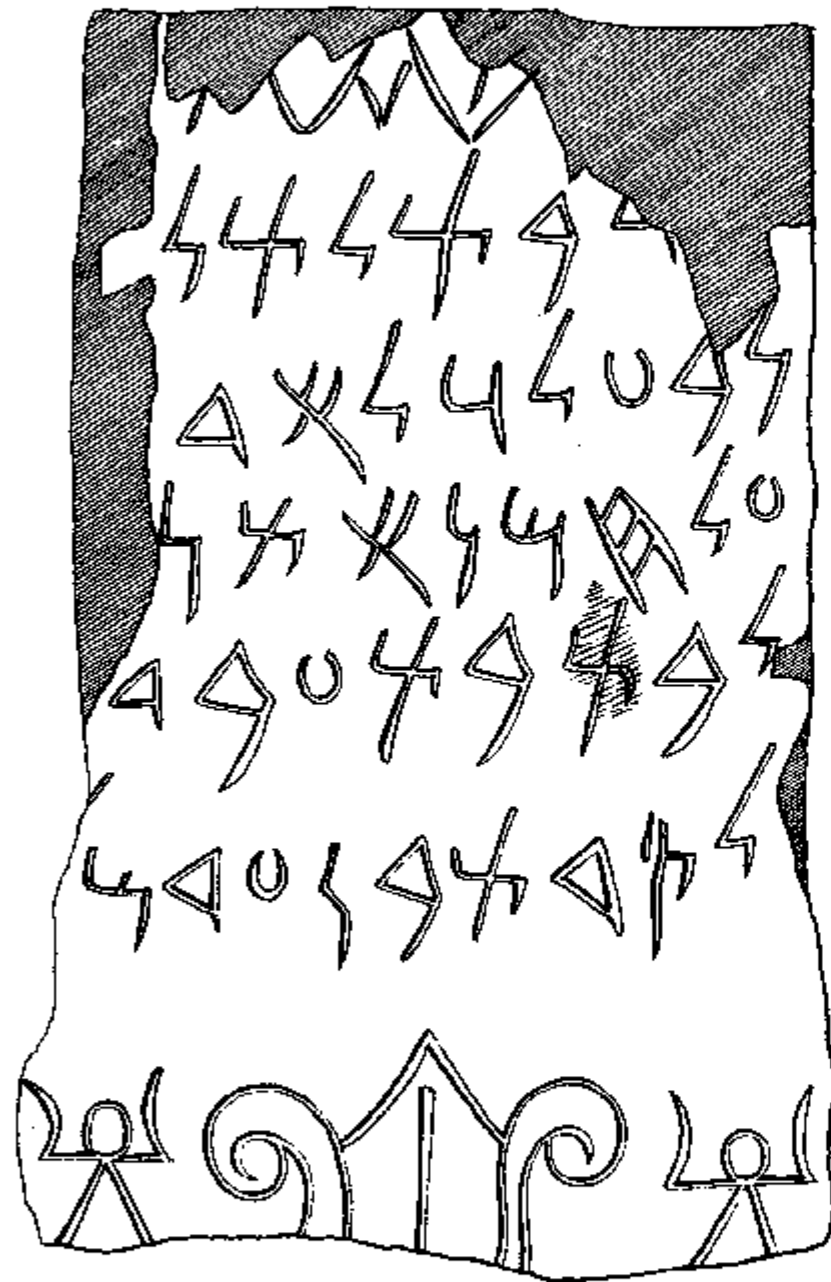
*Dominæ Tanith<sup>(1)</sup> faciei-Baâl et Domino Baâl-  
Hamman: quod vovit . . th<sup>(2)</sup>-Baâl, filia. . . . .*

(1) The *y* is omitted in this name.  
(2) As the vower, in this case, is a woman, and as her name ends with *ת*, the whole name may have been *אמתבעל* (Amt-Baâl), *עמתבעל* Âmt-Baâl (v. *izys*, Inscr. 88), or *בתבעל*, Bath-Baâl (v. *izys*, Inscr. 47). This is one of the worst out of the Inscriptions, and, except from the analogy of other letters, many of these might have been easily misinterpreted.

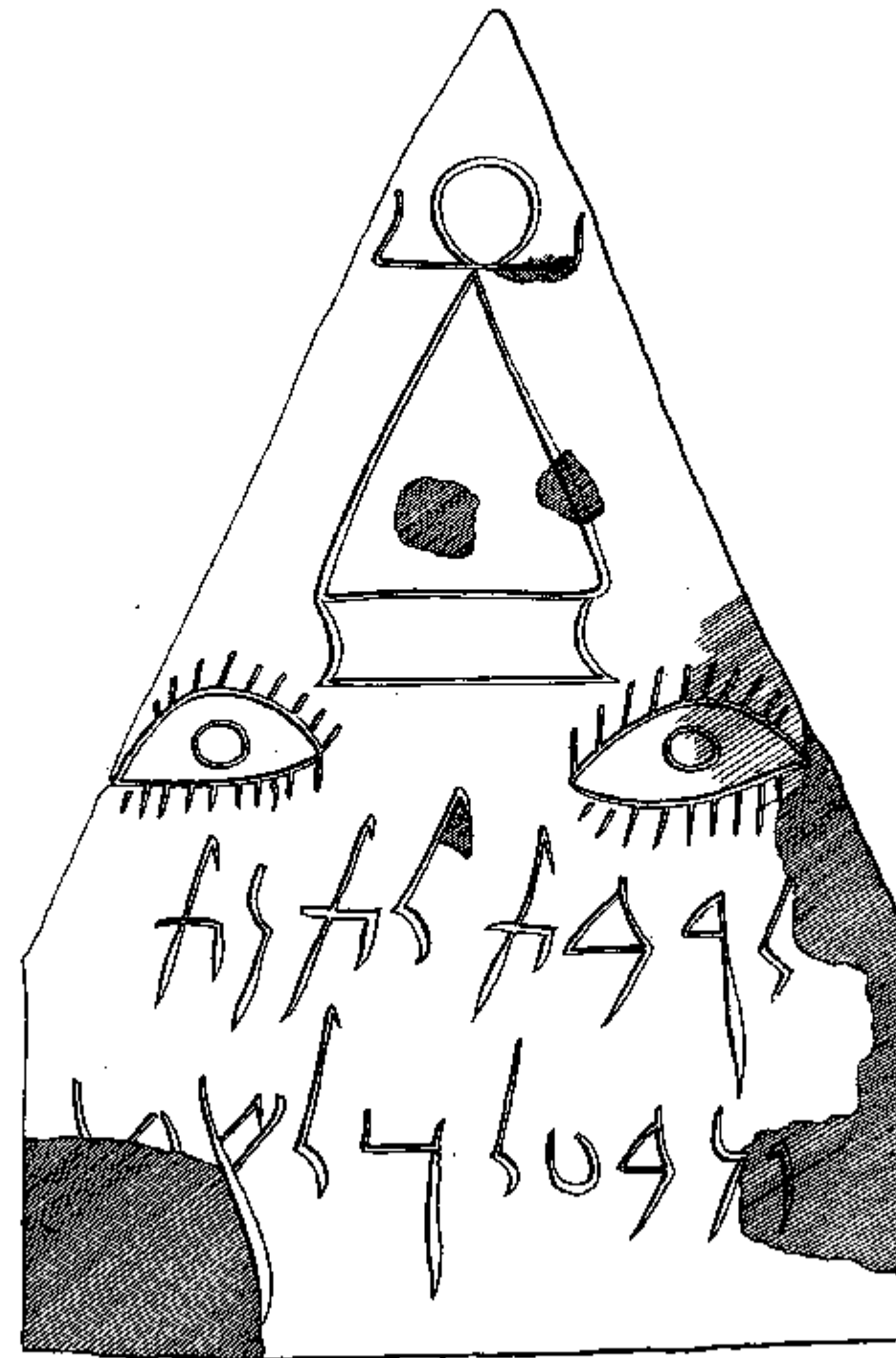




N° 28.



N° 29.



N° 30.

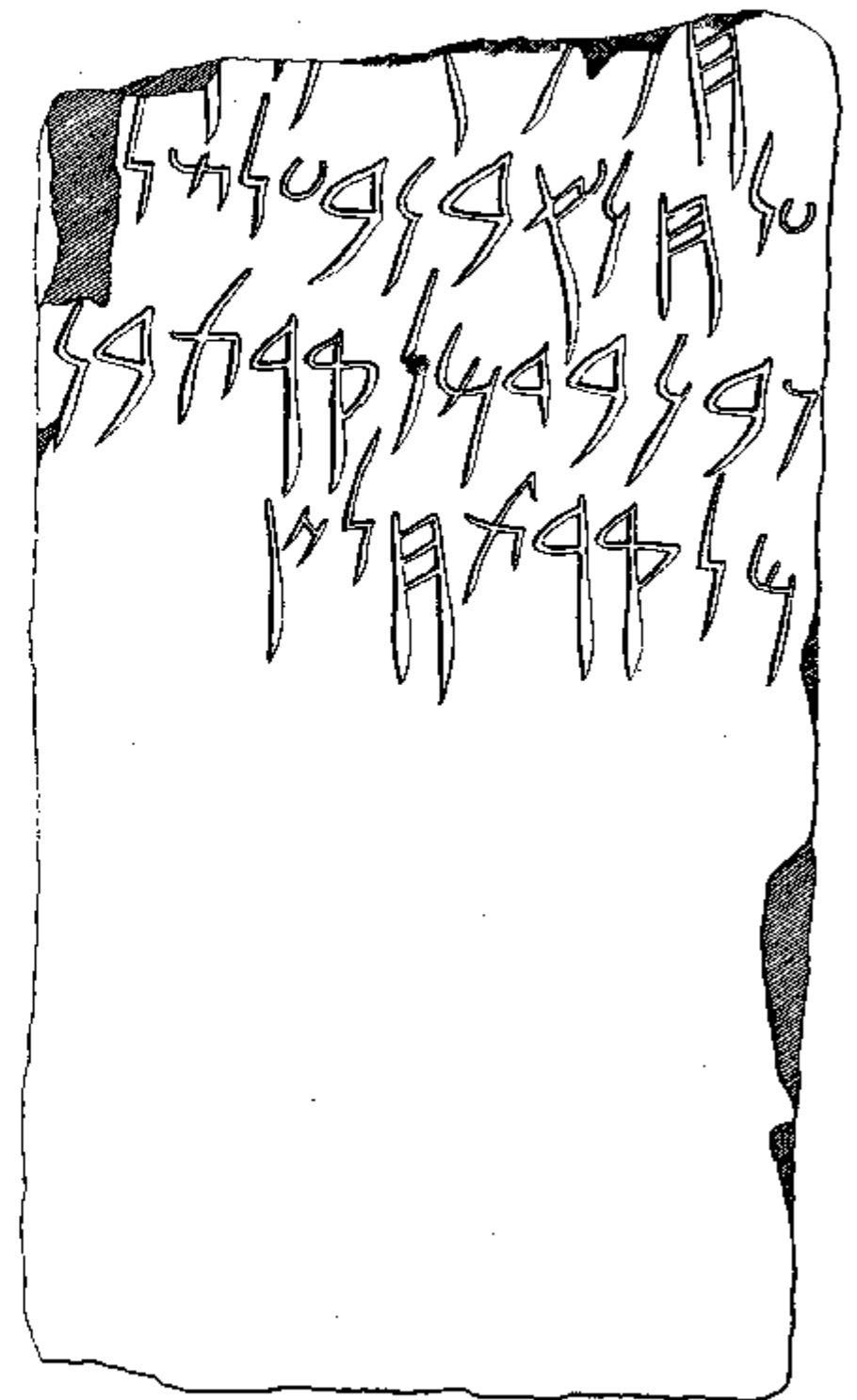


PLATE X.

No. 28.

[ל]רבת לתנ[ת פ]  
נבעל ולאד[ו לב]  
על חמון אש נ[דרא]  
לבת בת עבד[ם]  
לקרת בן ערס

Dominae Tanith faciei-Baál et Domino Baál-  
Hamman: quod [vovit] Labat,<sup>1)</sup> filia Ábd-[Me]-  
kart, filii Árem<sup>2)</sup>. . . .

No. 29.

לרבת לתנת  
פנבעל ולארו  
.  
.

Dominæ Tanith faciei-Baâl et Domino . .

No. 30.

חזון [אש-גדר ב]  
עלחנא בן בעלשל  
ד בן ברמלקרת בן  
מלקרתחלץ

. . Hamman: [quod vocit] Baäl-Hanna,<sup>(1)</sup>  
 filius Baäl-Shelek,<sup>(2)</sup> filii Bad-Melkart, filii Mel-  
 kart-Halats.<sup>(3)</sup>

(1) This is a new name, perhaps connected with Hebrew בָּרַךְ "cor," or it may be a feminine form of בָּרַךְ [Genes. xiv. 29.]

(2) It is not certain whether this word is entire, as given above; or whether the top of another letter, visible on the stone, belongs to it or not: in either case it would be a new name, derived perhaps, from the Hebrew *ḥay*.

(1) Cf. מלח 2 Sam. xxi, 19, &c.

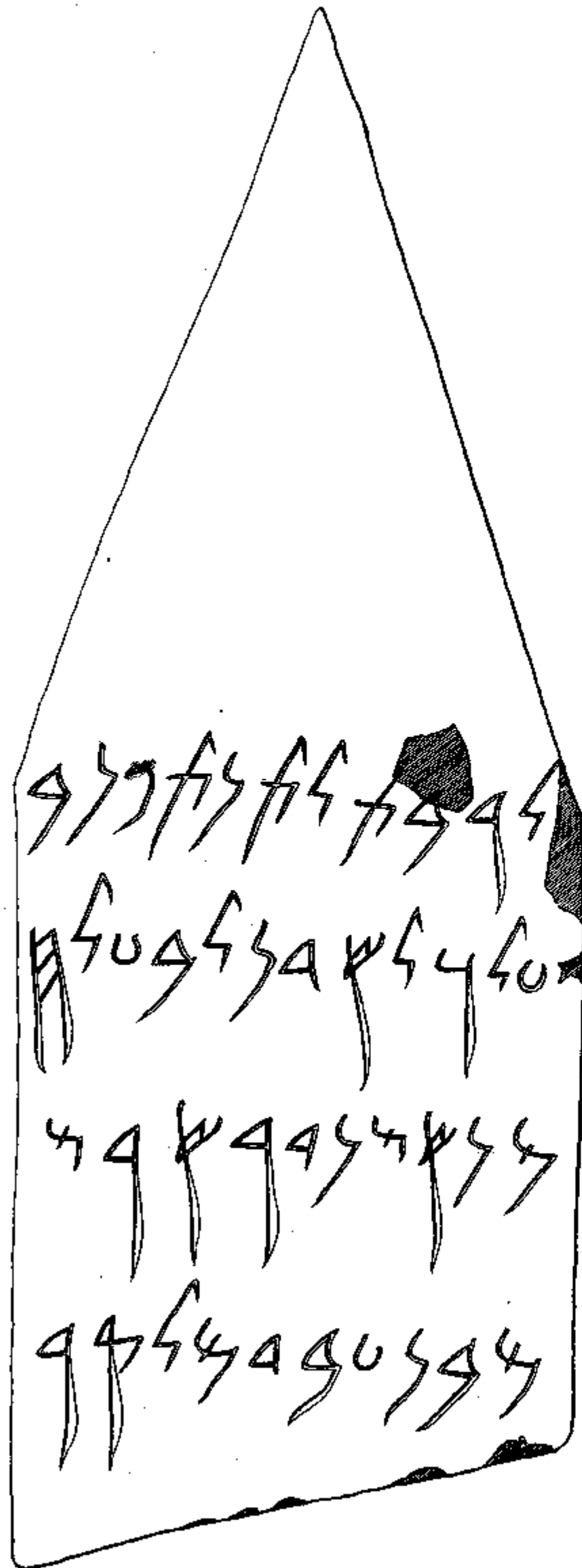
(3) This name was probably, spelt, originally,  $\text{מִשְׁכָּלֶיךָ}$  (with an  $\text{ה}$ ): it occurs, as here, on an inscription published by M. Judas (*Lang. Phénic.*) p. 149.

(8) Compare with this form  $\text{עַלְמַלְלִי}$  (Halats-Ba'el), *ante*, Inscr. 18, and  $\text{עַלְמַלְלִי}$  (Asman-Halats) *infra*, Inscr. 72.

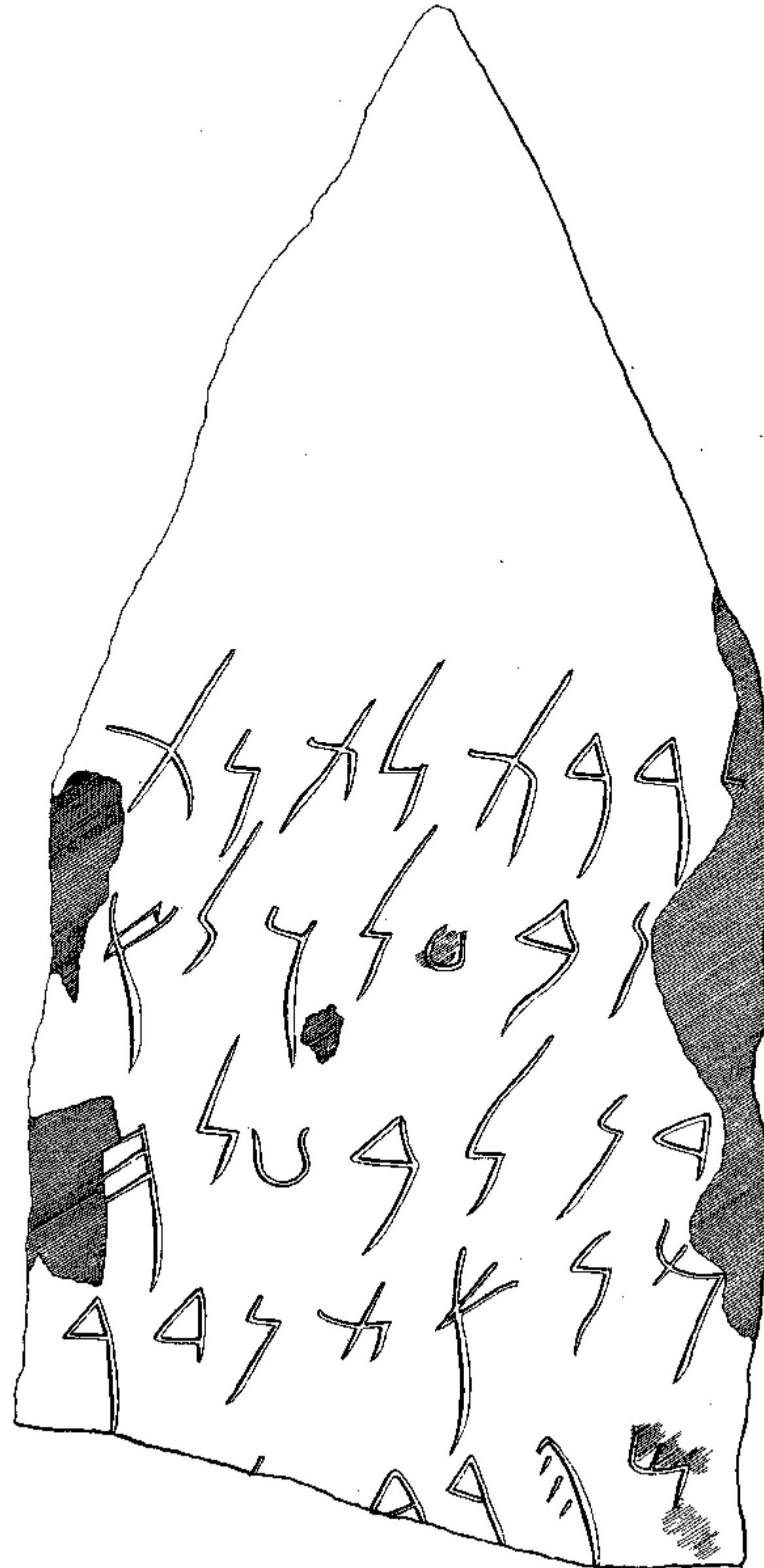




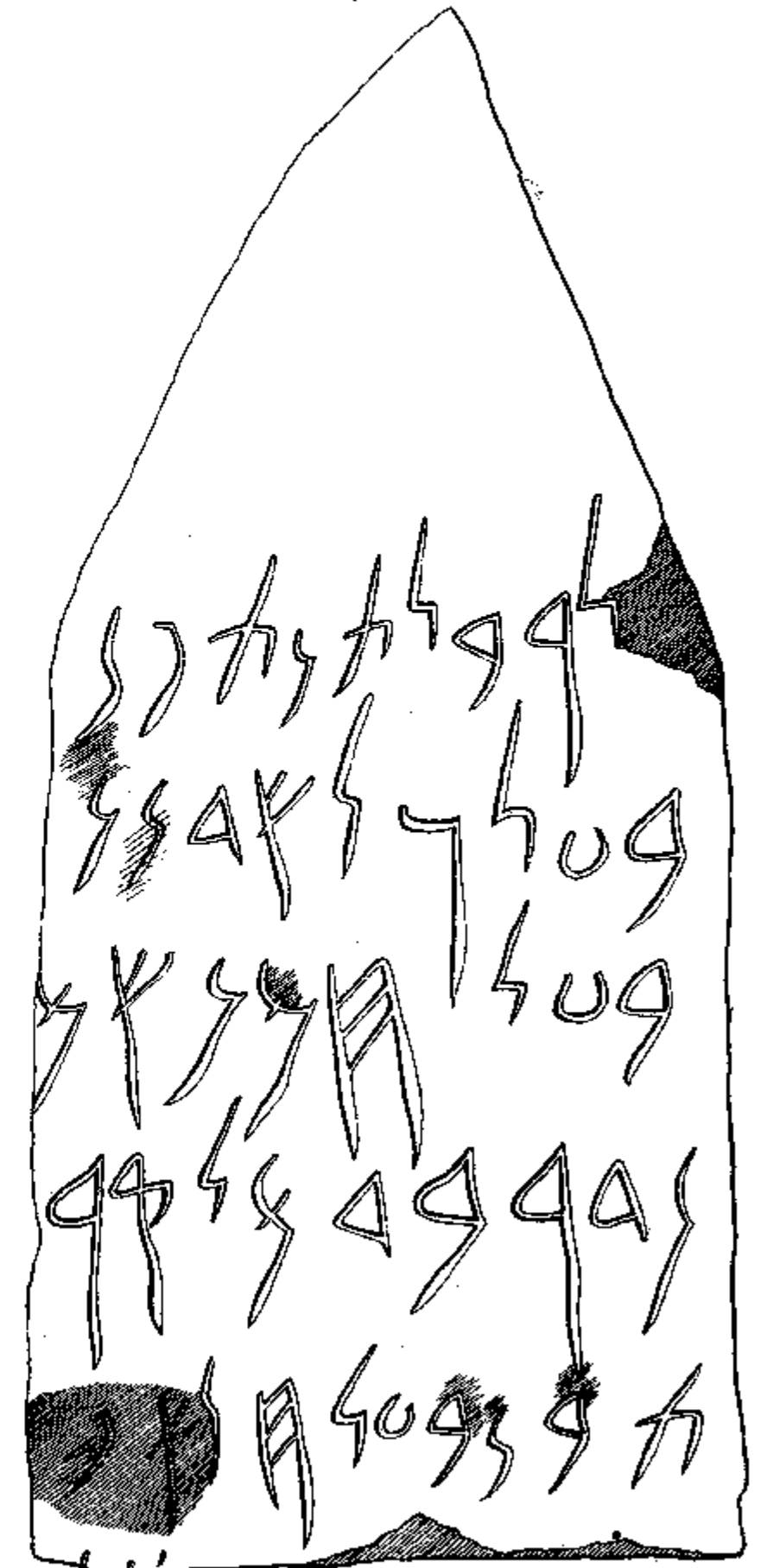
Nº 31.



Nº 32.



Nº 33.





# PLATE XI.

No. 31.

לרבת לחנת פנב  
על ולאדון לבעל ה  
מן אש נדר ארש  
ם בן עבדמלקר  
[ת]

Dominæ Tanith faciei-Baâl et Domino Baâl-  
Hamman: quod vovit Arism,<sup>(1)</sup> filius Âbd-Mel-  
kar[t].

(1) This name occurs, *infra*, Inser. 75.

No. 32.

לרבת לחנת  
[פ]נבעל ולא  
דן לבעל ה  
מן אש נדר  
סדורב[על]

Dominæ Tanith faciei-Baâl et Domino Baâl-  
Hamman: quod vovit Mahar-B[aa]l<sup>(1)</sup>.

(1) There can be no doubt of the reading of this name, which occurs again (*infra*, Inser. 36. 47, &c.), though the two last letters are in this instance lost. Mahar-Baâl is a well-known Punic name (Liv. 21, 12). In Greek it is written either *Μαχαβαλ* (App. 7, 10), or *Μαχαβαρ* (Polyb. 3, 84). We also find it in a slightly modified form, as *Μαχαβαρ*, a General of the Aradians (Herod. 7, 98), and a Judge of the Tyrians (Jos. c. Apion. 1, 31). It is a compound of the Hebrew סדר and בעל.

No. 33.

לרב[ת] לחנת פנ  
בעל ולאדון ל  
בעל חסון אש  
נדר ברמלקר  
ת בן בעלחנא ב[י]

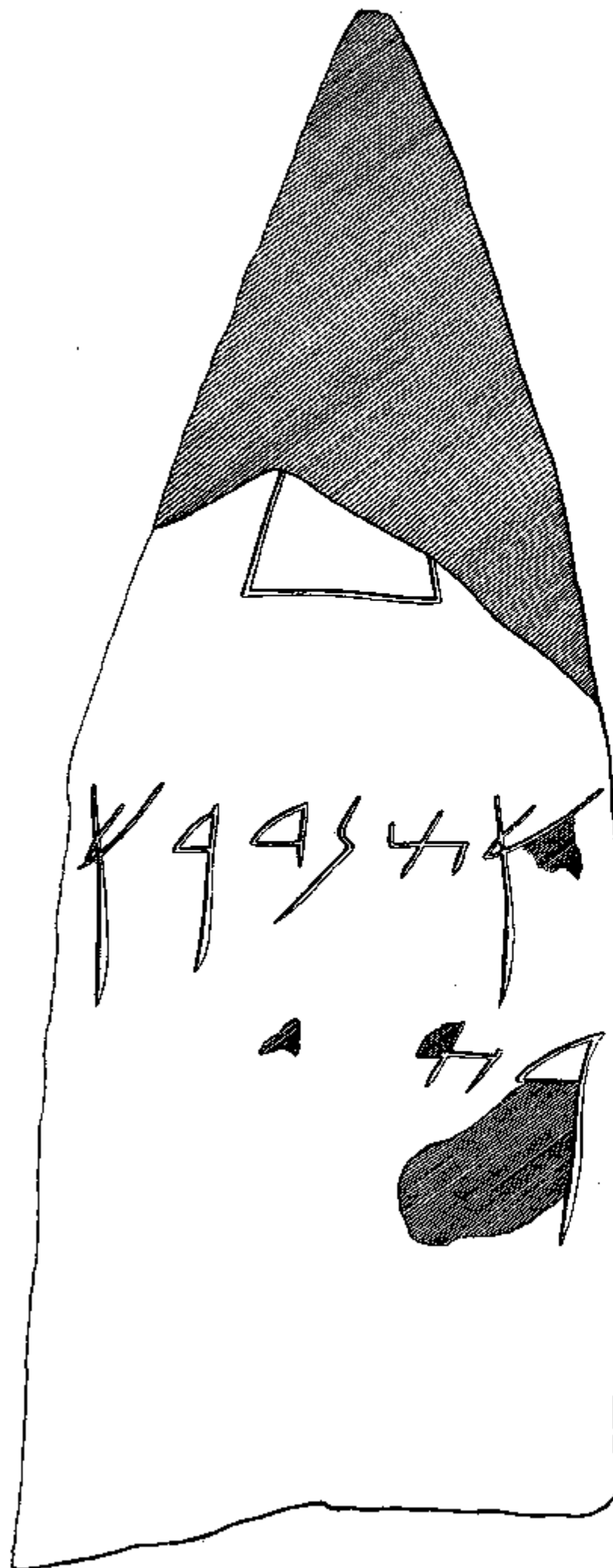
Dominæ Tanith<sup>(1)</sup> faciei-Baâl et Domino Baâl-  
Hamman: quod vovit Bad-Melkart, filius Bâal-  
Hanna, filii.

(1) The *ן* has been, accidentally, omitted at the end of רבת.

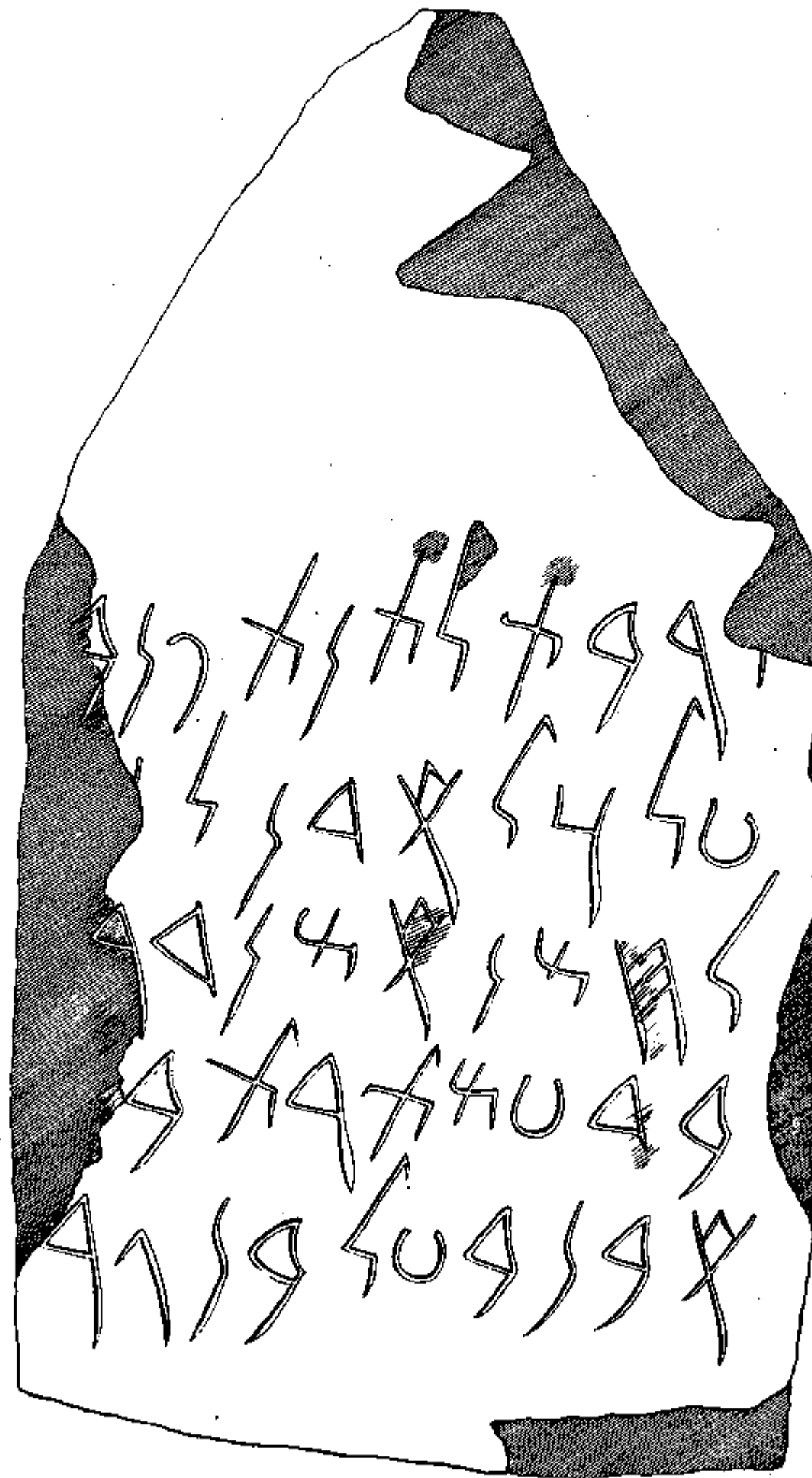




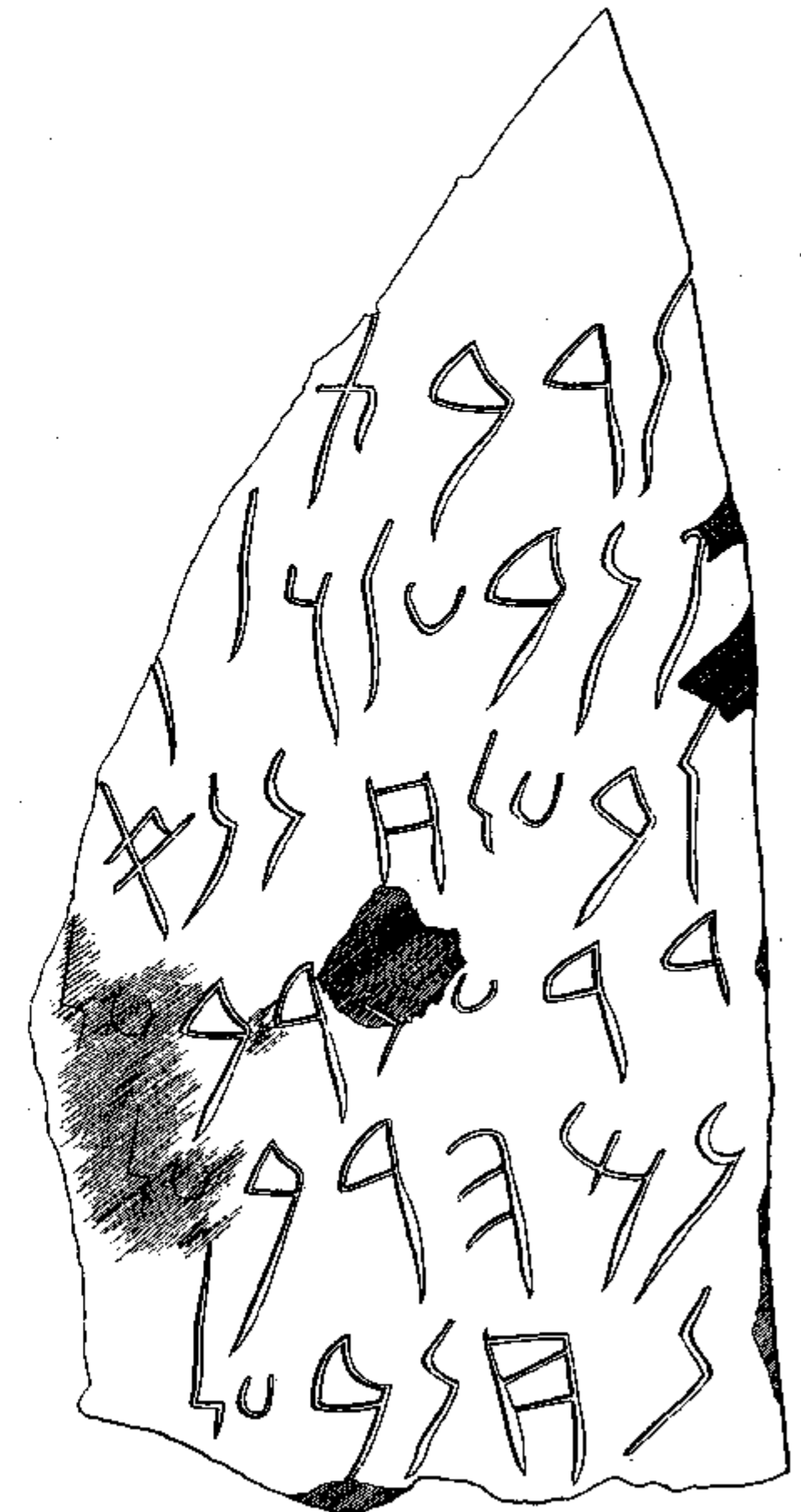
Nº 34.



Nº 35.



Nº 36.



## PLATE XII.

No. 34.

אש נדר א  
רש

Quod vovit Aris.<sup>(1)</sup>

(1) This inscription contains only the name of the dedicator; for which, see *ante*, Inscr. 8, and *infra*, Inscr. 77.

No. 35.

לרבת לתנת פנב  
על ולאדן ל[בע]  
ל הכן אש נדר  
בדעשתרת ב[ו]  
אבנבעל בן נר

Dominæ Tanith faciei-Baâl et Domino Baâl-Hamman: quod vovit Bad-Âstareth, filius Ahan-<sup>(1)</sup>  
Baâl, filii Ger.<sup>(2)</sup>

(1) There is no doubt about the reading of this name, as the 2 is clearly formed, though many other letters are carelessly cut. It occurs only on this Inscription; but the first portion, לרבת, in the sense of Stone, is met with on other Punic monuments. Cf. Gesen. pp. 108, 110, &c. Ahan-Baâl occurs here, we believe, for the first time, as the name of a person: we feel inclined to connect it with לרבת (father), and to give it the sense of "our Father Baâl."

(2) Owing to the fracture at the bottom of this tablet, we cannot determine whether גר (Ger) represents the whole name, or a contraction. On Inscr. *infra*, 49, 55, and 61, we meet with the name גרסכ (Ger-Sakan); and on Inscr. *infra*, 55, 58, and 66, with גרעשורית (Ger-Âstareth), to either of which it may, possibly, refer. It may be further remarked, that Ger is not unfrequently found forming the beginning of geographical names of places in northern Africa, as Garama, Garamentis, Garaphi, Garas, Garbata, Garra, Ger, a river in Mauretania, Girda insula, Girdis mons, &c., and that some connection with the Hebrew גר (Ger) "peregrinus" may perhaps be traced in it.

No. 36.

לרבת [לתנת]  
פנבעל ול[ארן]  
לבעל חסן א[ש נ]  
דר עורבעל [ב]  
ו מתרבעל [ב]  
ו חנבעל

Dominæ (Tanith) faciei-Baâl et (Domino)  
Baâl-Hamman: quod vovit Âzer-Baâl<sup>(1)</sup>, filius  
Mahar-Baâl<sup>(2)</sup>, filii Han-Baâl.

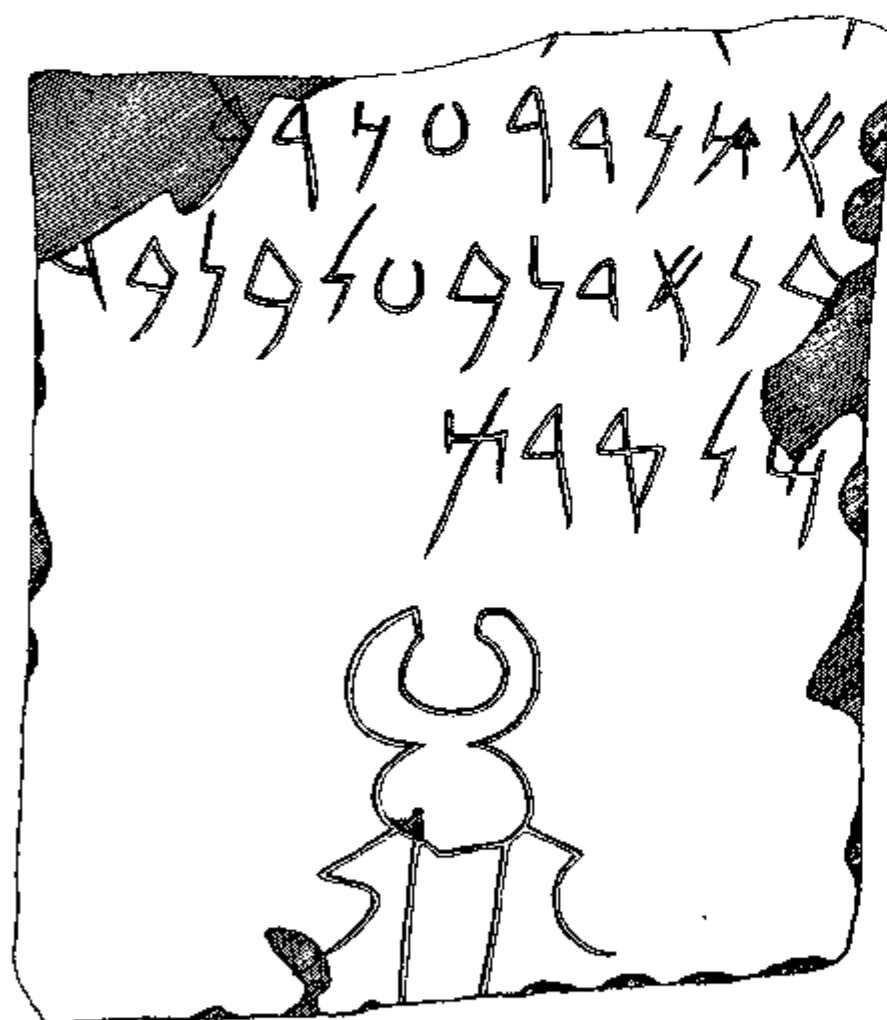
(1) For this name, see *ante*, Inscr. 1, *infra*, Inscr. 37, 55, 58.

(2) For this name, see *ante*, Inscr. 32, *infra*, Inscr. 47, 57, &c.

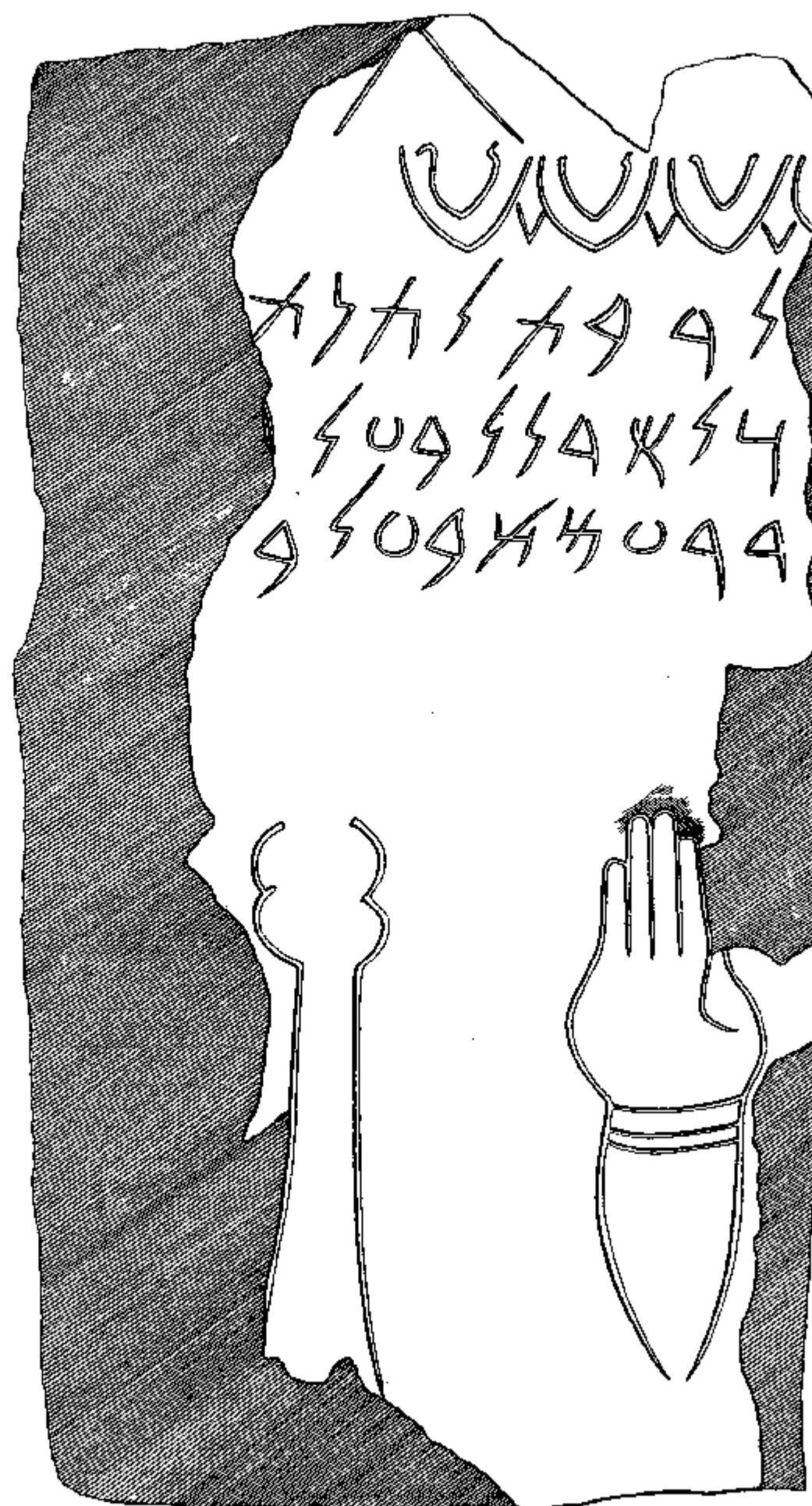




Nº 37.



Nº 38.



Nº 39.





# PLATE XIII.

No. 37.

.....  
 אש נדר עורב[על]  
 בו ארנבעל בן בר  
 מלקרת

quod vovit Ázer-Ba[ál] filius Adan-  
 Baál, filii Bad-Melkart.

No. 38.

לרבת לתנת [פנבעל]  
 ולאדון לבעל ח[מן] אש נ  
 דר עמתבעל ב[ת]

Dominae Tanith [faciei-Baál] et Domino Baál-  
 H[amman: quod] vovit<sup>(1)</sup> Ámt-Baál, filia<sup>(2)</sup>

(1) The feminine termination *N* is omitted here.  
 (2) Though the last letter of the third line of this In-  
 scription is lost, we have no doubt about restoring it כרת  
 (bath), and not בן (ben), as Ámt (female servant) precedes  
 it. The initial *y* is exceptional.

No. 39.

.....  
 [ול]אדון [לבעל חמ]  
 ו אש נדר עבראש  
 מן בן בר[מל]קרת  
 כשמה קלא

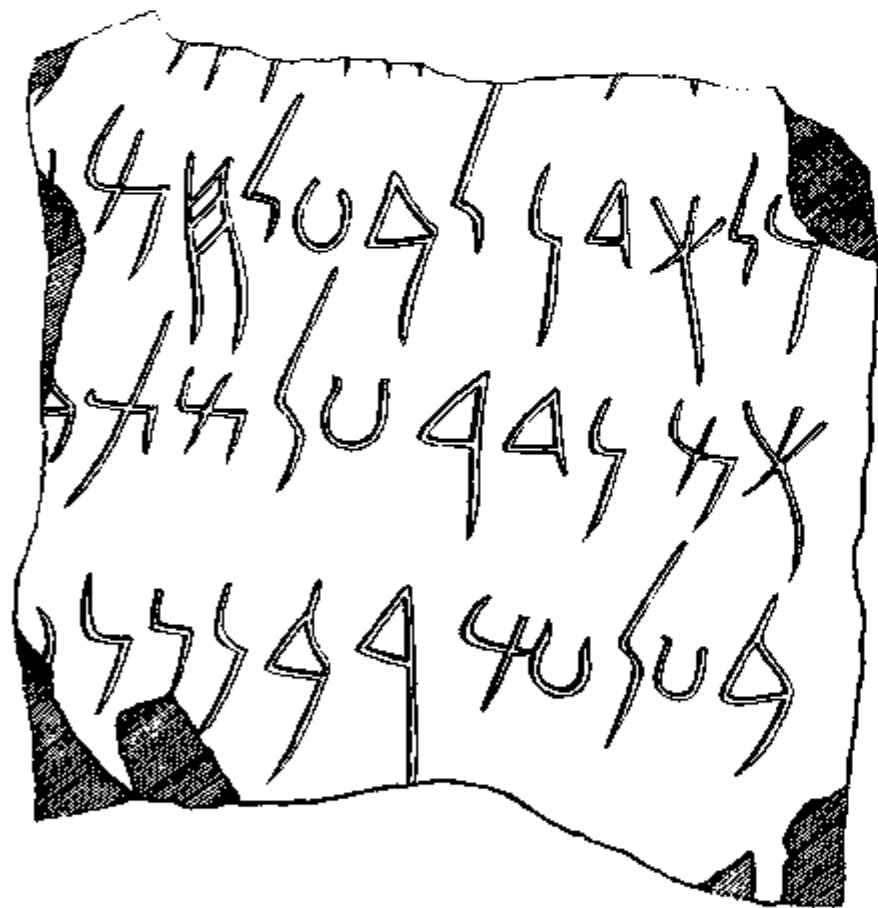
..... et Domino [Baál-Hamman]: quod  
 vovit Ábd-Asman, filius Bad-[Mel]kart. Ubi  
 audiverit<sup>(1)</sup> ejus vocem

(1) כשמע for the more usual כשמה. Cf. תשמע *tsys*,  
 Inscr. 83.





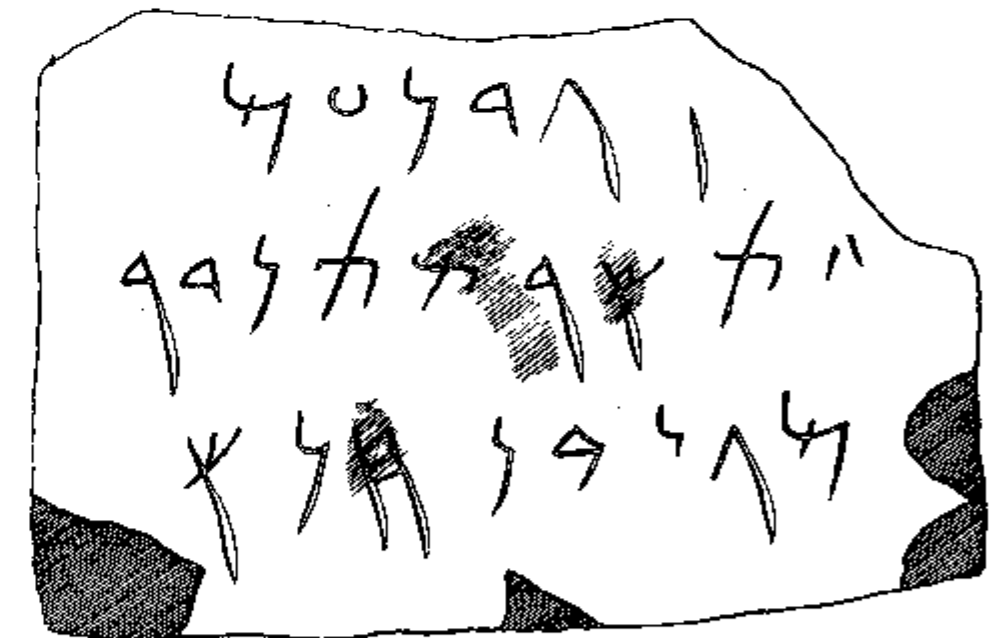
Nº 40.



Nº 41.



Nº 42.



# PLATE XIV.

No. 40.

.....  
 ולאדן לבעל חמן  
 אש נדר עלשת ב[ת]  
 בעלעשר בן גל

et Domino Baäl-Hamman: quod vovit Aälsith,<sup>(1)</sup>  
 filia . . . Baäl-Äser,<sup>(2)</sup> filii Nal<sup>(3)</sup> . . .

(1) In Gesen. Monum. Phoen., p. 481, in an inscription, which that scholar has transcribed אש נדר מעלשת (that is, quod vovit Aälsith).

There can be no doubt that this is the same name as occurs on the present inscription, and that it is connected, as Gesenius has suggested, with the Hebrew roots עָלַס, עָלַל or עָלַל—"exultari." We venture, however, to think that Gesenius is in error when he reads אש נדר מעלשת, and that his inscription ought to be transcribed נדר מעלשת; the name Aälsith being that of a female, and the N being attached to the verb, as on Inscr. ante, 2, 8, to denote the feminine gender.

If this reasoning be correct, we must suppose that the N of the verb has been accidentally omitted in the present inscription, as in Inscr. 36, &c., and that the last word of the third line must be completed בַּת (bath, "filia"), and not בן (ben, "filius").

(2) The first stroke of the ש in עֶשֶׂר (Äser), is lost in the preceding י; the more usual form of this name is Äser (עֶשֶׂר). See ante, Inscr. 1, 36, 37, &c.

(3) The last name does not admit of completion, from the imperfection of the stone, but the second letter resembles the ה more than any other letter.

No. 41.

לרבת לתנת פנבעל [יל]  
 אדן לבעל חמן אש נ[דרא]  
 חתמלכת בת ח  
 נ בן ס

Dominae Tanith faciei-Baäl [et] Domino Baäl-  
 Hamman: quod [vovit] Hat-Melcat,<sup>(1)</sup> filia H . . .  
 [Ma]gon,<sup>(2)</sup> filii M . . .

(1) This form is the feminine of (חַמְלַכַּת) Hamelcat, for which, see ante, Inscr. 11, Note 3.

(2) It is most probable that the first syllable of this name has been, originally, as here supplied.

No. 42.

.....  
 [נדרא] נדנעם  
 [ב]ת ארשת נדר  
 סנ בן חנא

. . . vovit Gadnaäm<sup>(1)</sup> filia Arisith.<sup>(2)</sup> Vovit  
 Magon, filius Hanna.

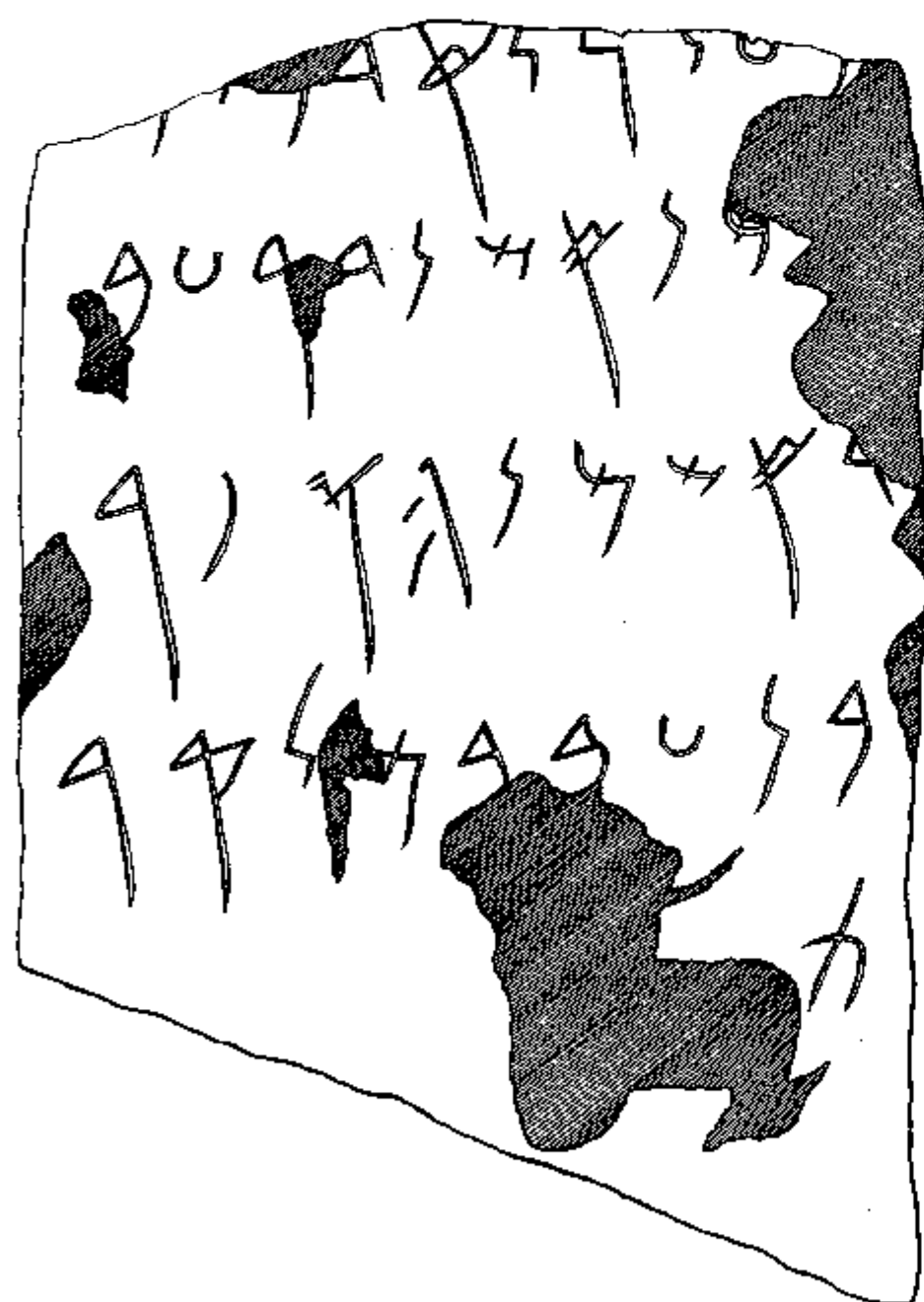
(1) This is a new name—a compound of נַדַּר Gad, and נַעַם Naām—both of which enter into other Phoenician compounds. Cf. Naām-Baäl, Gad-Ästareth, &c.

(2) It is not clear whether this name belongs to the following or not; nor can we determine how much has preceded the first word preserved on this inscription. At the right-hand corner, however, of the stone, two pieces are chipped off, the fractured edges of which exhibit a resemblance to a symbol common on these slabs. Cf. Inscr. 38, 55, 58, &c. The traces of this symbol are hardly expressed with sufficient clearness on the accompanying plate. The verb נדר must refer to Magon, though the usual מַג is omitted here. The above division appeared to be the most acceptable. For the name Arisith, see ante, Inscr. 13, 15, 19.

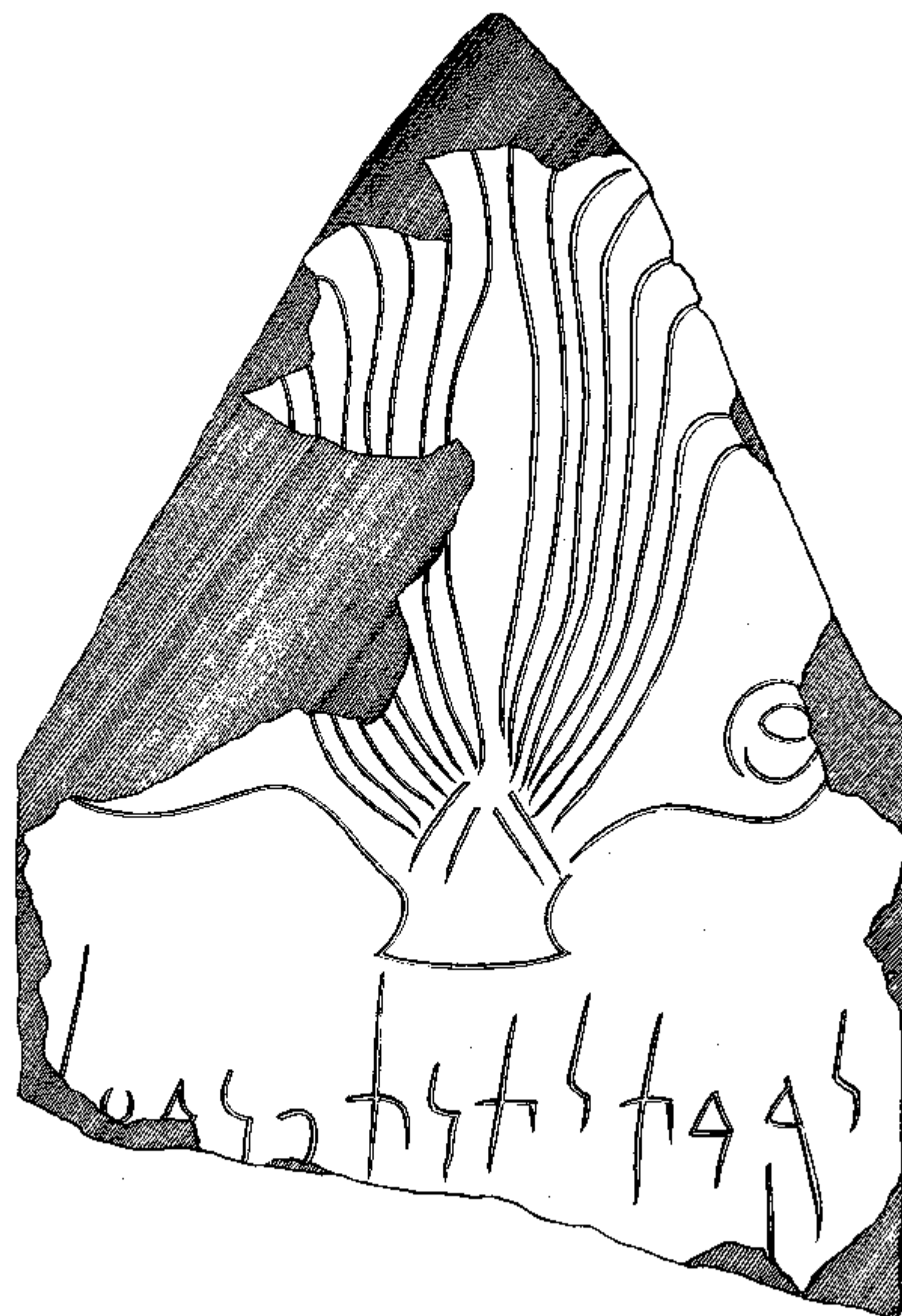




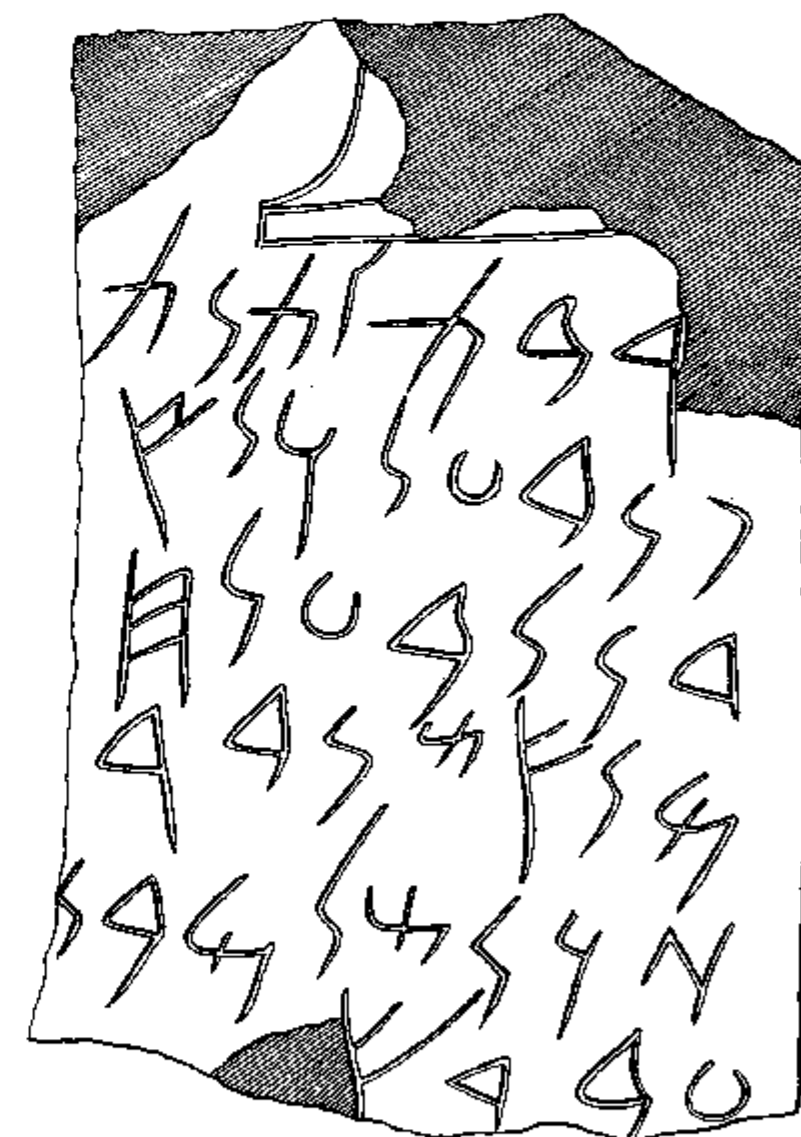
N°43.



N°44.



N°45.





# PLATE XV.

No. 43.

על ולאחז [לבעל]  
מן אש נדר עב  
ראשמן הסער  
בן עבדמלקר  
ת

Baâl et Domino [Baâl]-Hamman :  
quod vovit Âbd-Asman, scriba,<sup>(1)</sup> filius Âbd-Mel-  
kart.

(1) For this title, see Gesen. p. 168, where the same office is mentioned. We may remark that there the "scribe" is named "Gad-Âstareth, filius Âbd-Melkart," and that it is, therefore, possible that the Âbd-Asman of the present inscription may belong to the same family. Gesenius points out the probable connection between <sup>שפן</sup> of the Jews and Phœnicians and the <sup>ῥαρχιστρωτή</sup> <sup>Βουλάς</sup> of the Persians (Herod. iii. 128). Cf. also, for the rank the Scribe held among the Jews, 2 Sam. xvii. 20; 2 Kings xii. 11; xix. 2.

No. 44.

לרבת לתנת פנבעל

Domine Tanith faciei-Baâl

No. 45.

[ל]רבת לתנת  
פנבעל ולא  
ין לבעל ח  
מן אש נדר  
יכנשלם בן  
ענדא

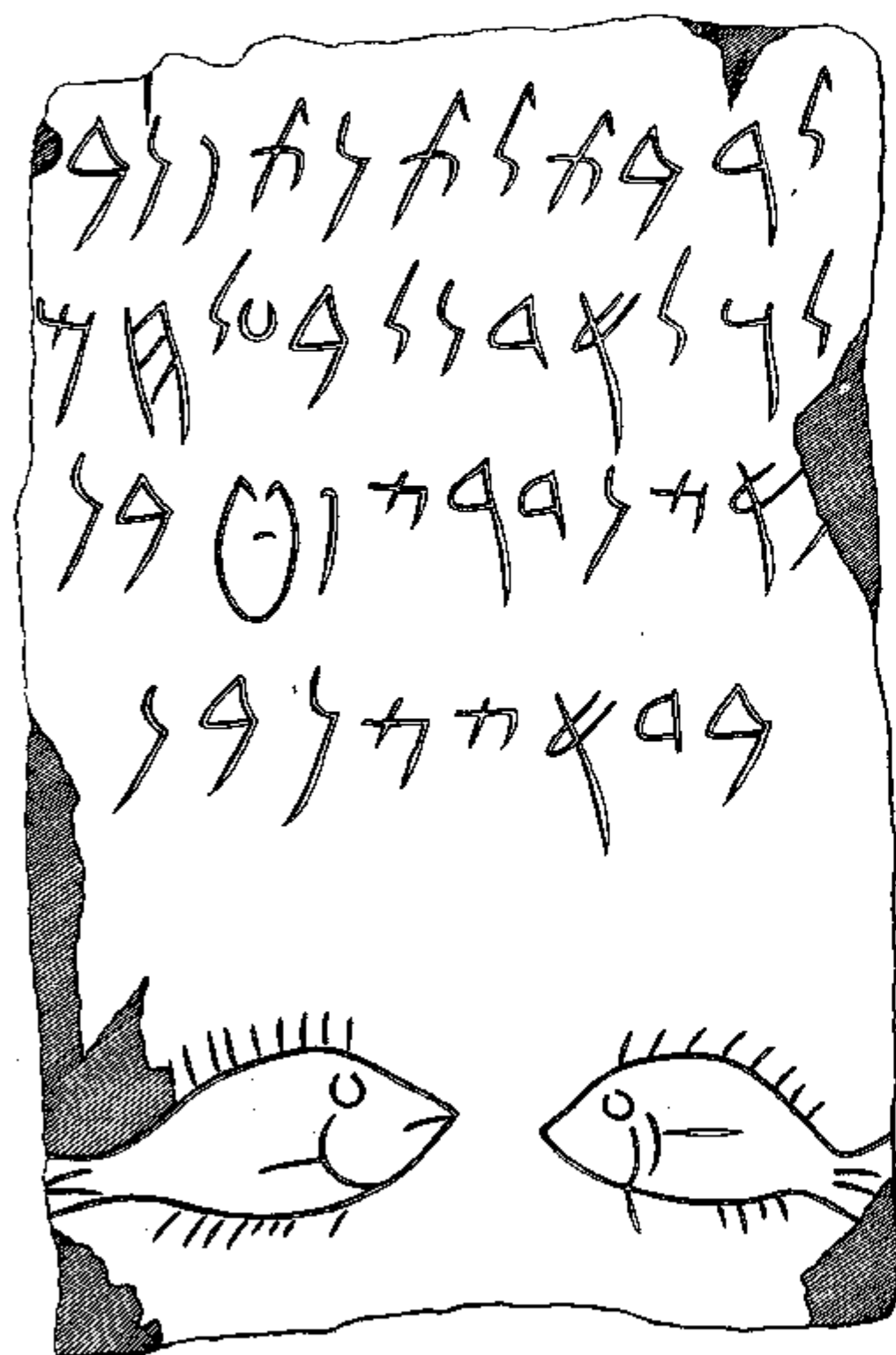
Domine Tanith faciei-Baâl et Domino Baâl-  
Hamman : quod vovit Ican-Salem,<sup>(1)</sup> filius Âbda.

(1) The first portion of this name occurs in Plautus, as Iachon : See Pœnulus, V. 2, 105. It is probably connected with the Hebrew root יָכַן, "stabilire." יָכַן (Iachin), which is nearly the same word, occurs as a proper name of a man in Genesis xvi. 10, and as the name of one of the Columns in the Temple of Solomon, 1 Kings vii. 21. Ican-Salem occurs also on an Inscription recently found at Cyprus, as King of Citium in that island. Rev. Archéol., Oct. 1882. Trans. Roy. Soc. Literature, Vol. VII. p. 387.

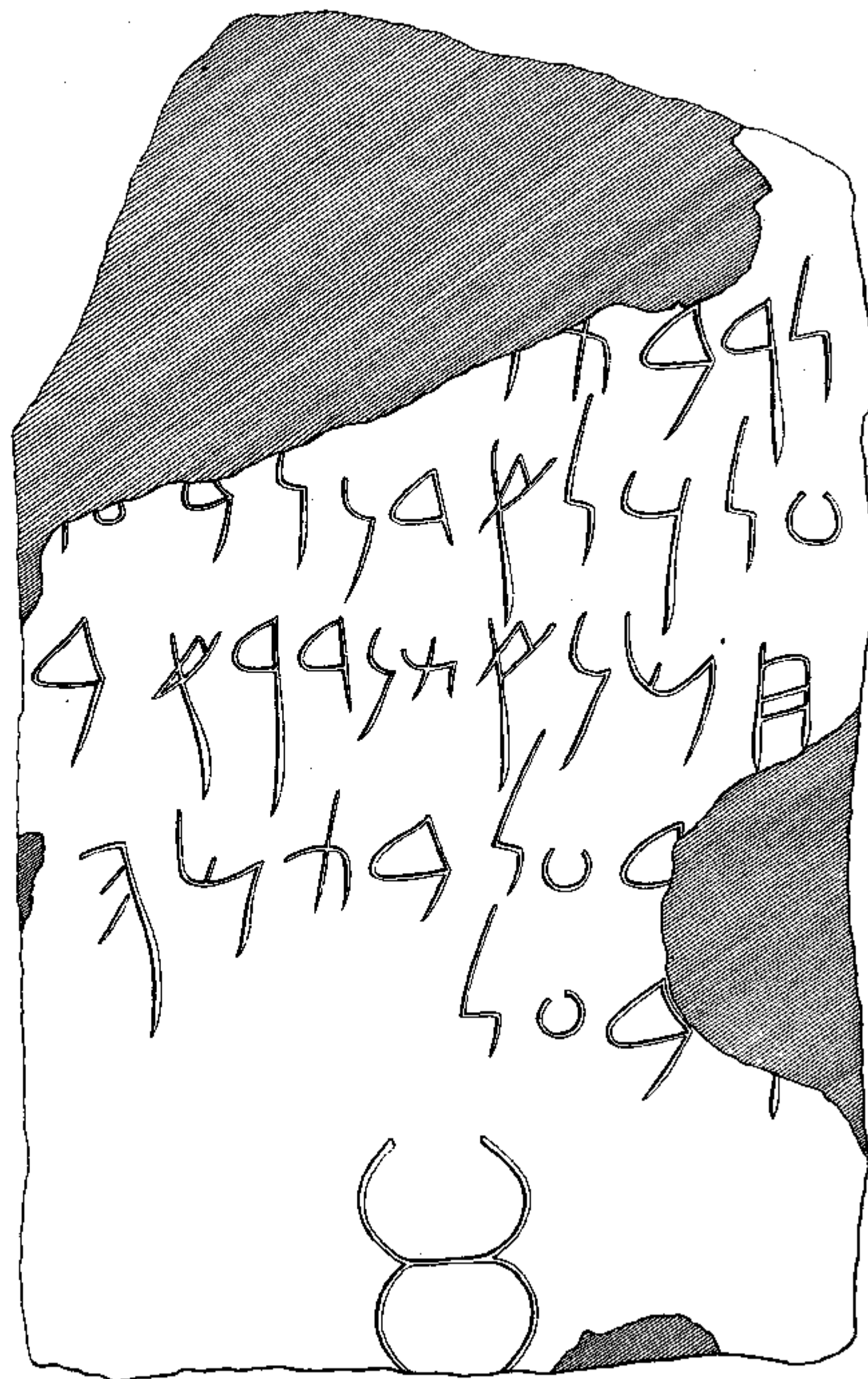




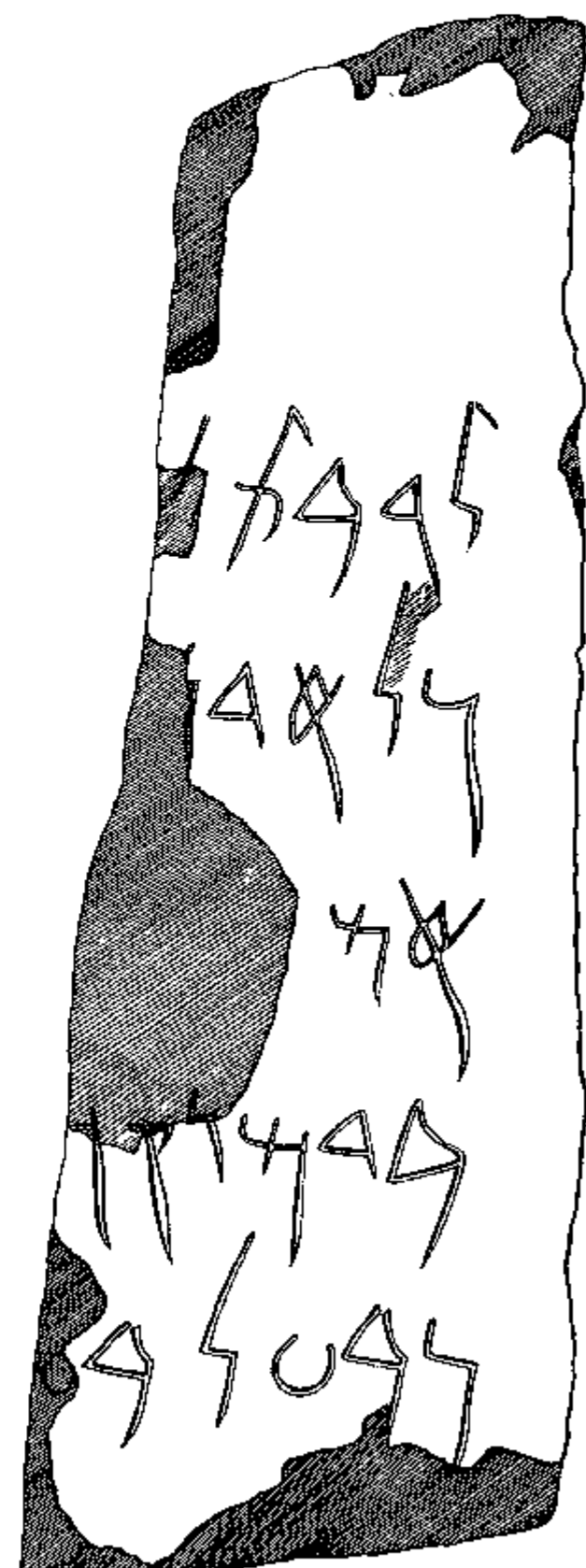
Nº 46.



Nº 47.



Nº 48.



## PLATE XVI.

No. 46.

לרבת לתנת פנבע  
ל ולאדן לבעל חם  
[י] אש נדר שפט בן  
בדאשמן בן . . .

*Dominae Tanith faciei-Baâl et Domino Baâl-  
Hamman: quod vovit Saphat,<sup>(1)</sup> filius Bad-  
Aman,<sup>(2)</sup> filii . . .*

(1) For this name, see *ante*, Inscr. 15.  
(2) The second stroke of the D is wanting.

No. 47.

לרבת [לתנת פנב]  
על ולאדן [לבעל]  
חסן אש נדרא ב  
[ת]בעל בת סה  
[ר]בעל

*Dominae [Tanith faciei]-Baâl et Domino Baâl-  
Hamman: quod vovit Bath-Baâl,<sup>(1)</sup> filia Mahar-  
Baâl.*

(1) Though the second letter is lost, there is no reason to doubt that the full name has been Bath-Bâal. See *Gesen. Monum. Phœn.* p. 179, where the same name occurs on what has been evidently a tombstone; see also *ante*, Inscr. 37, and Bourgade, Inscr. Phœnic., No. 4, p. 19.

No. 48.

לרבת ל . . .  
ולאדן . . .  
אש . . .  
בדמלקר[ת] . . .  
ובעל ב[י] . . .

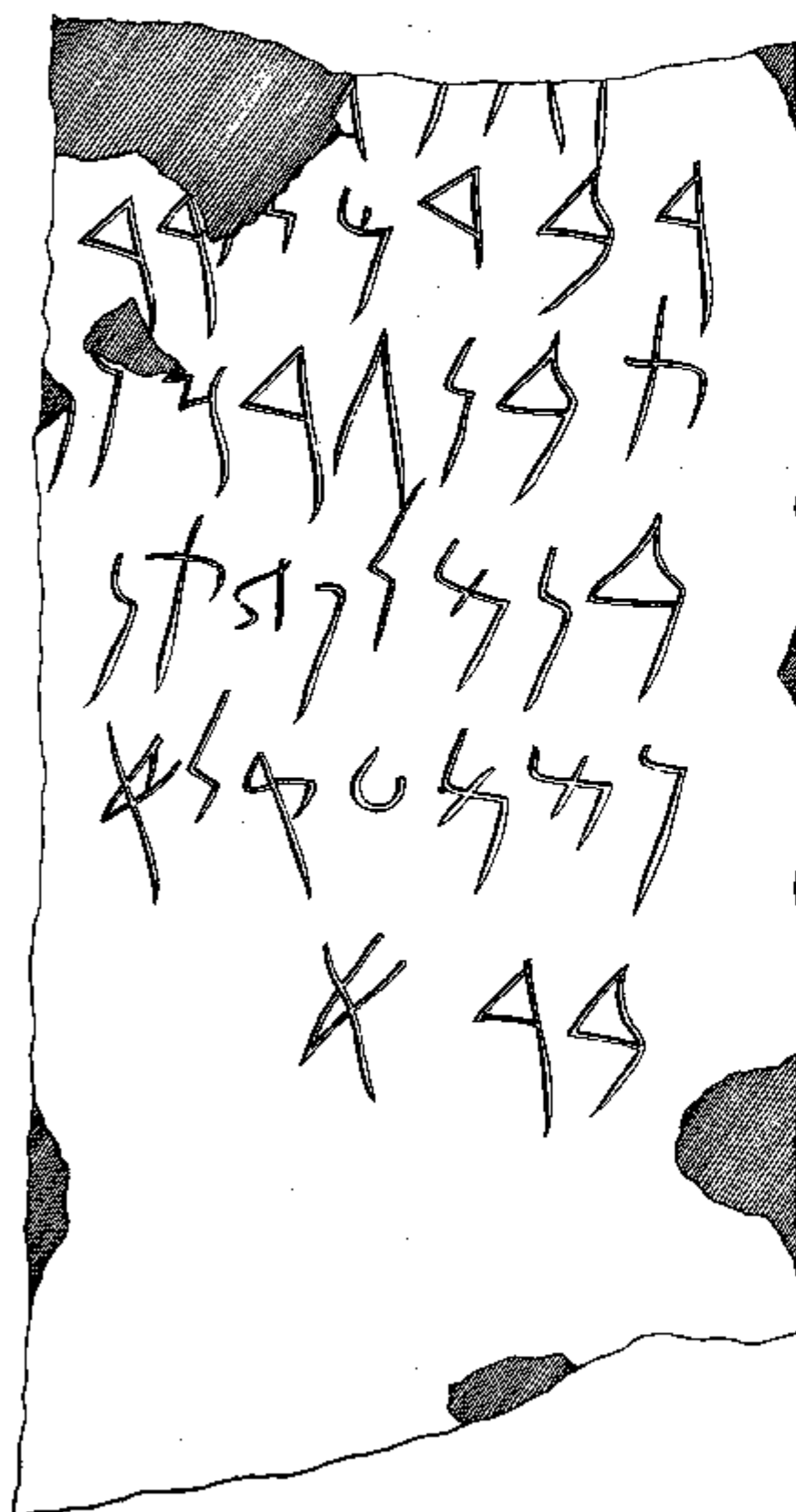
*Dominae [Tanith faciei-Baâl] et Domino [Baâl-  
Hamman:] quod [vovit] . . . Bad-Melkar[t]  
. . . [Ada]n<sup>(1)</sup>-Baâl, filii . . .*

(1) This inscription has been so much shattered that the name of the dedicator and the greater portion of it have been lost. It is probable that the last name has been, as restored, Adan-Bâal, though the two first letters are broken away.

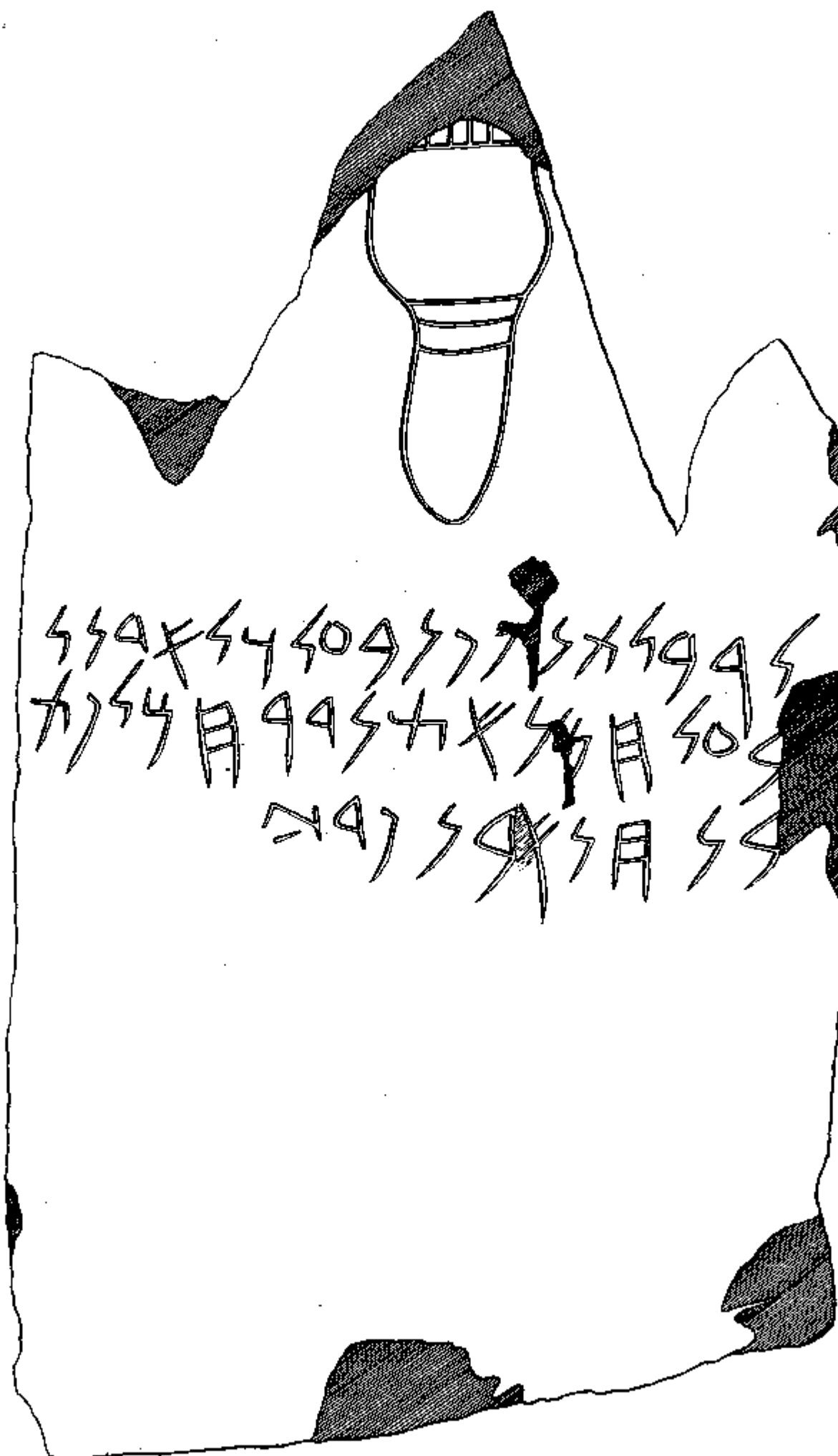




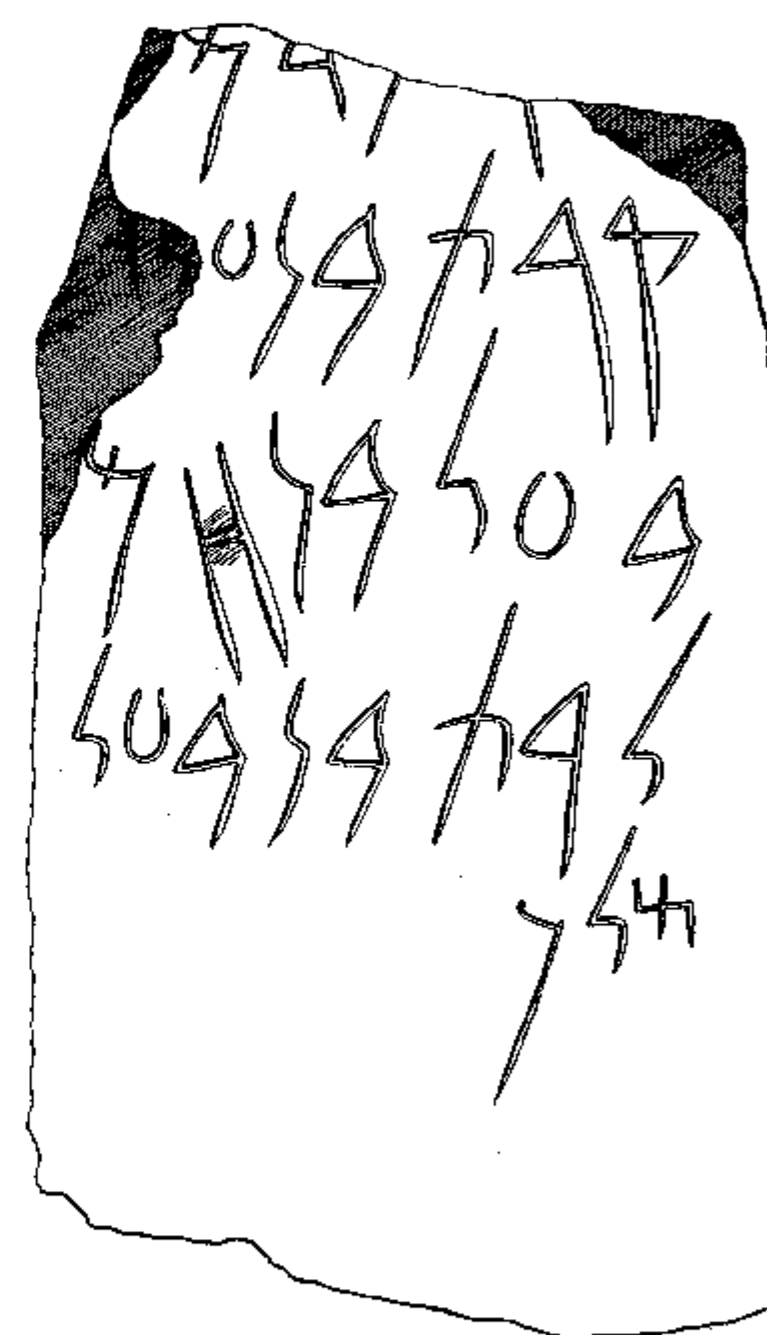
Nº 49.



Nº 50.



Nº 51.





# PLATE XVII.

No. 49.

. . . . .  
. . . . .  
ר ברמלקר  
ת בן נרסכן  
בן מלכיתן  
כשמע קלא  
ברא

vovit Bad-Melkart, filius Ger-Sacan,<sup>(1)</sup> filii  
Malek-Itan. Ubi audiverit ejus vocem, ei  
benedicat.<sup>(2)</sup>

(1) The last stroke to the left of the D in this name is lost, owing to a flaw in the stone. It is, however, certain, from Inscr. 61, *infra*, that the Hebrew transcript in this place is correct. It is a new name.

(2) The כ has been omitted in the word ברכא, by some accident, but space has been left on the stone for it.

No. 50.

לרב להנת פנבעל ולאדון ל  
בעל חמן אש נזר חמלכת  
בן חנא בן פדי

Dominae<sup>(1)</sup> Tanith faciei-Baâl et Domino Baâl-  
Hamman: quod vovit Hamelcat, filius Hanna,  
filii Padi<sup>(2)</sup>

(1) The ה in רבת has been omitted on this stone.

(2) This is a new name. Cf. פדידא and פדידא.

No. 51.

. . . . .  
. . . . .  
[עב]רם[ל]  
קרת בן עז[ר]  
בעל בן חמ  
לרת בן בעל  
שלך

[Âb]d-Melkart, filius Âze[r]-Baâl, filii  
Hamel(k)art,<sup>(1)</sup> filii Baâl-Shelek.<sup>(2)</sup>

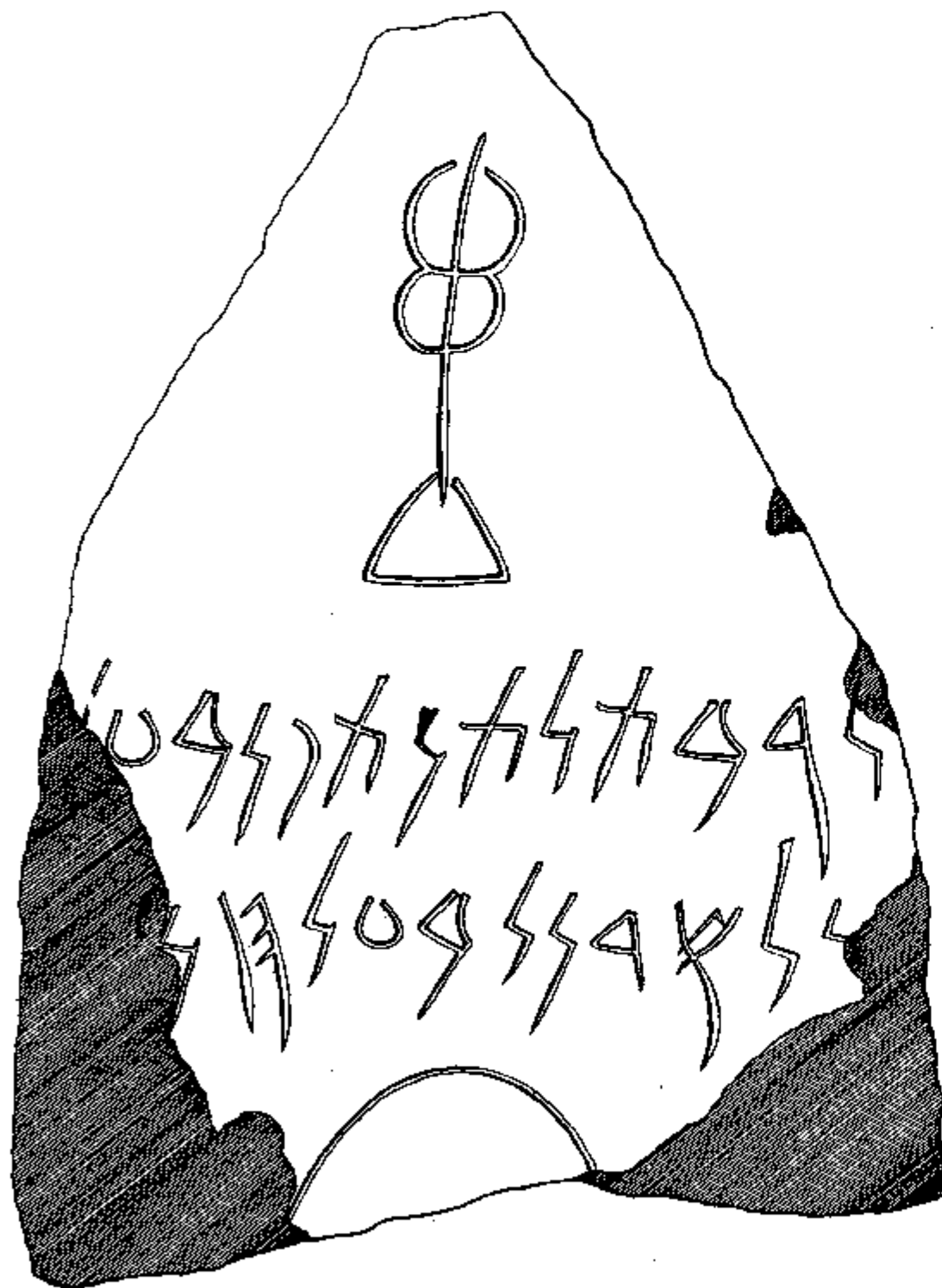
(1) The ק has been omitted in דבאלקרת.

(2) For בעל-שלך, see *ante*, Inscr. 30.

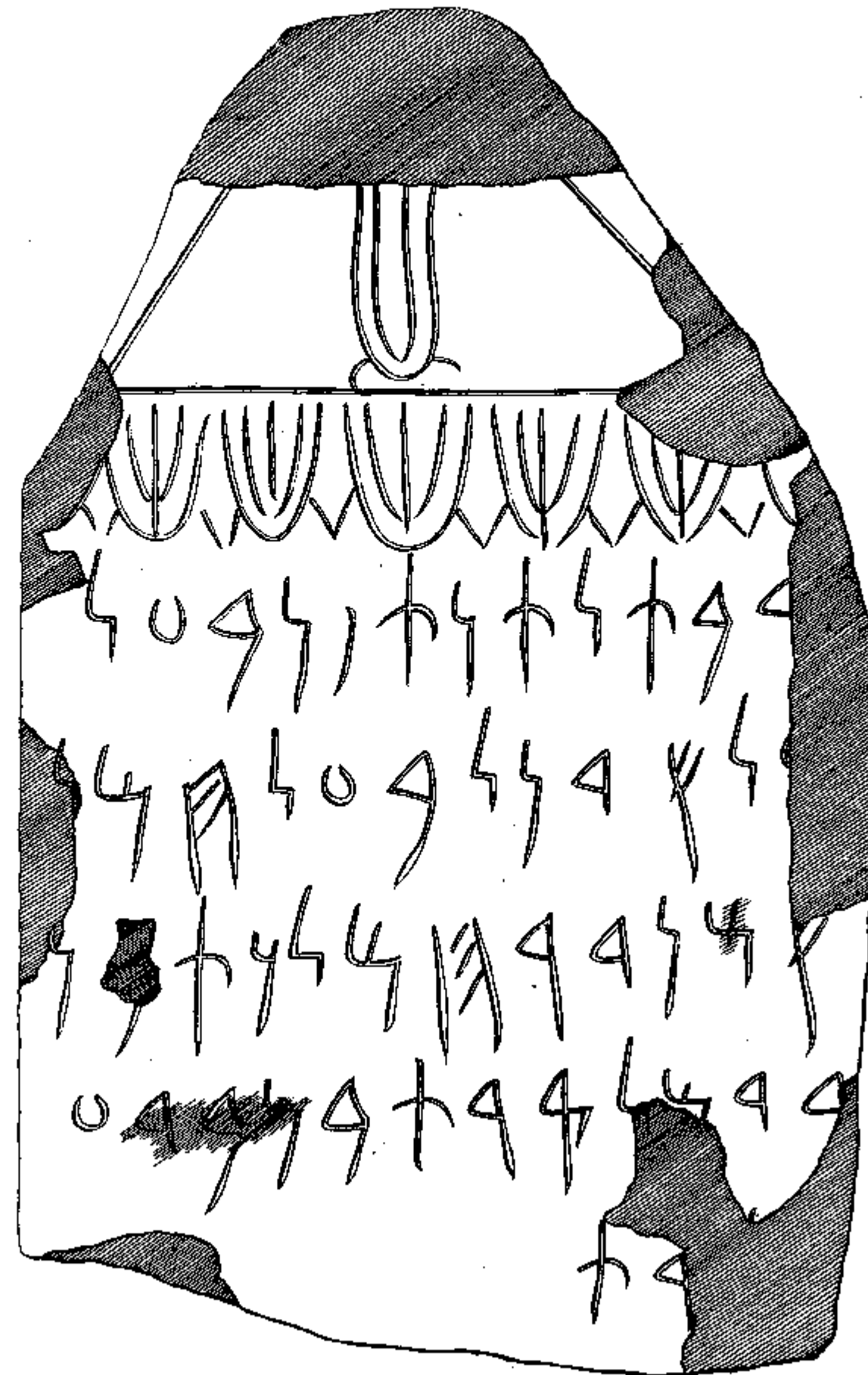




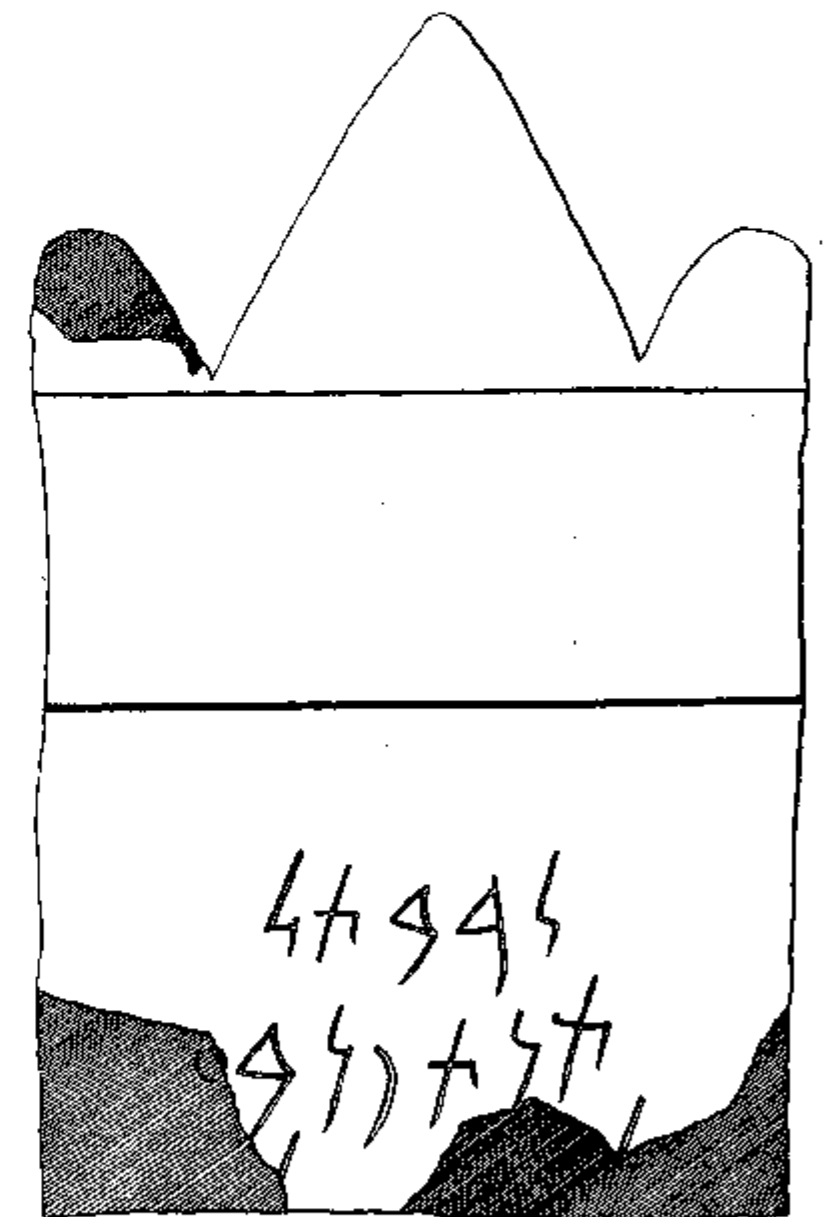
Nº 52.



Nº 53.



Nº 54.



# PLATE XVIII.

No. 52.

לרבת לתנת פנבעל

ולאדון לבעל חס[ו]

.....

*Dominæ Tanith faciei-Baâl et Domino Baâl-*

*Hamman:* .....

.....

.....

No. 53.

[ל]רבת לתנת פנבעל

[ו]לאדון לבעל חסו

אש נדר המלכת בן

בדמלקרת בן בדע

[שת]רת

*Dominæ Tanith faciei-Baâl et Domino Baâl-*

*Hamman:* quod vovit Hamelcat, filius Bad-

Melkart, filii Bad-Â[st]areth.

No. 54.

לרבת ל

תנת פנבעל[ל]

.....

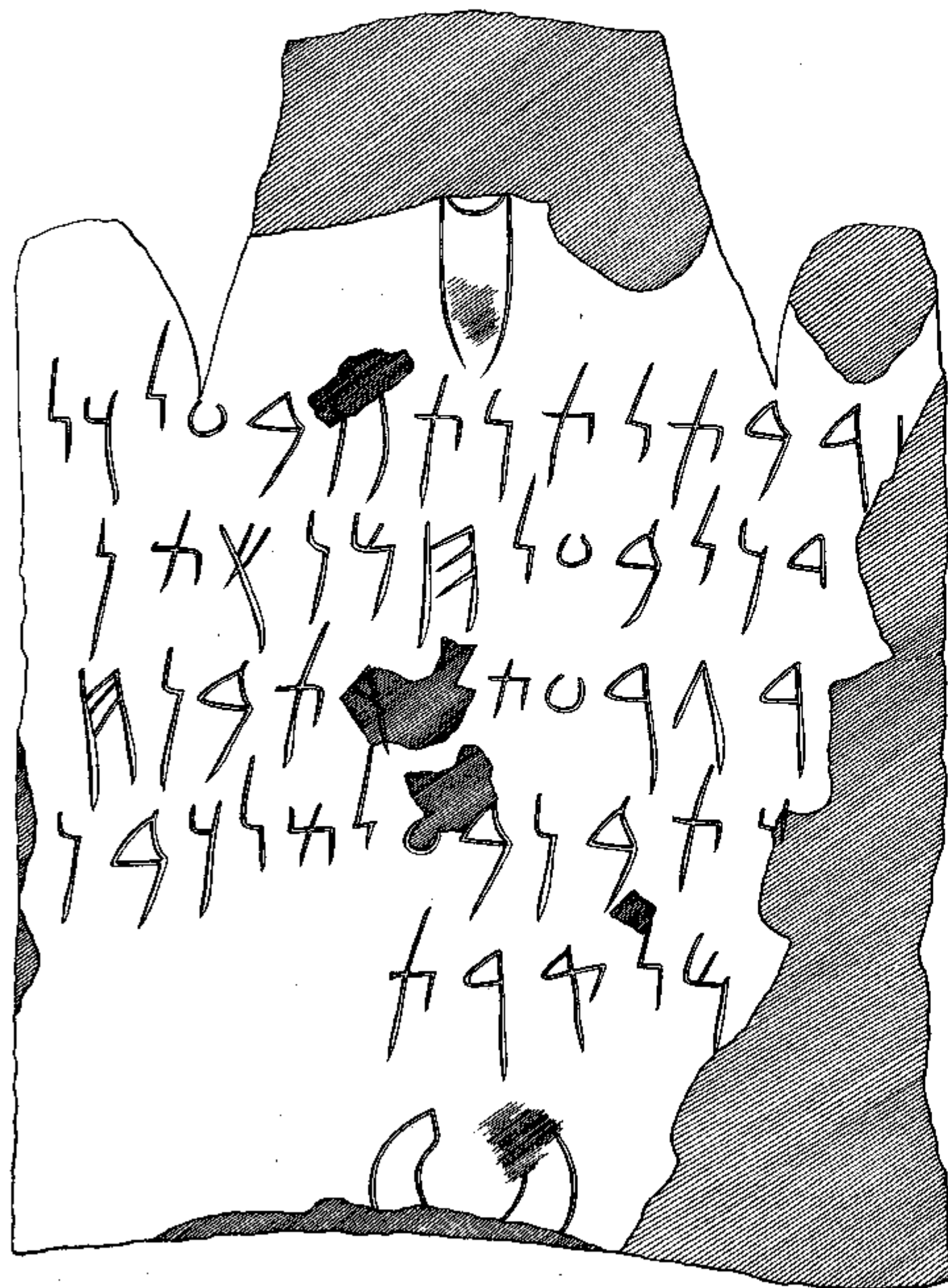
*Dominæ Tanith faciei-Baâl[1.]* .....

.....

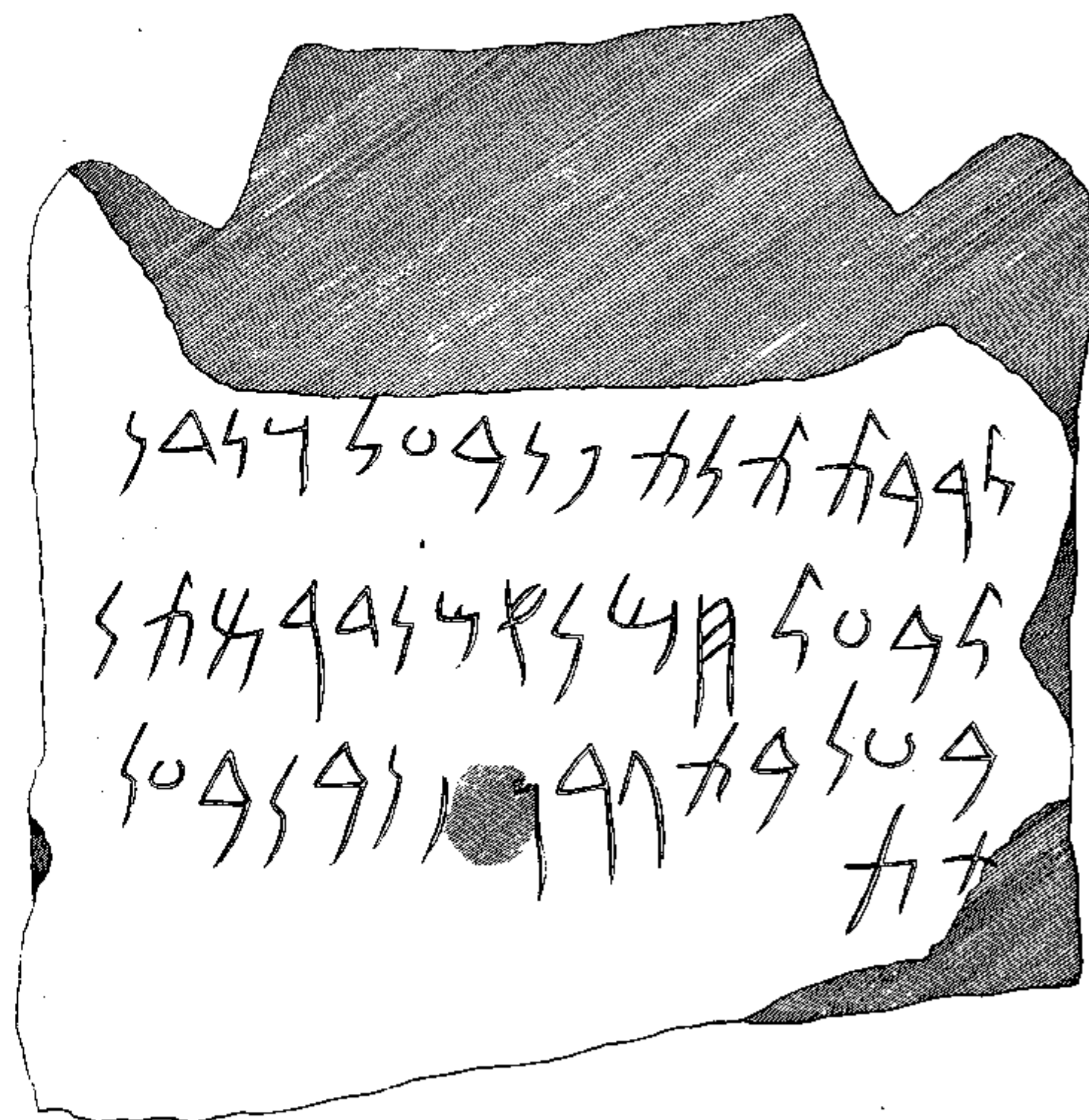




N° 55.



N° 56.





# PLATE XIX.

No. 55.

לרבת לתנת פנבעל ול  
 [א]דן לבעל חמן אש נ  
 [ד]ר נרעש[ת]רת בן ח  
 [מל]כת בן בעלשלך בן  
 מלקרת . . .

Dominæ Tanith faciei-Baâl et Domino Baâl-  
 Hamman: quod vovit Ger-Âs[t]areth,<sup>(1)</sup> filius  
 Ha[mel]cat,<sup>(2)</sup> filii Baâl-Shelek,<sup>(3)</sup> filii . . .  
 Melkart.<sup>(4)</sup>

- (1) This name occurs again, *infra*, on Inscr. 56 and 66.
- (2) There can be no doubt that this name, defective on the stone, is correctly supplied, as above.
- (3) This name occurs also, *ante*, Inscr. 30.
- (4) The first portion of this name is lost; but, as there is room on the stone for two letters, it is, probably, to be supplied as ברמלקרת (Bad-Melkart).

No. 56.

לרבת תנת פנבעל ולדן  
 לבעל חמן אש נדר מתנ  
 בעל בת נר[סכ]ן בן בעל  
 תת . . .

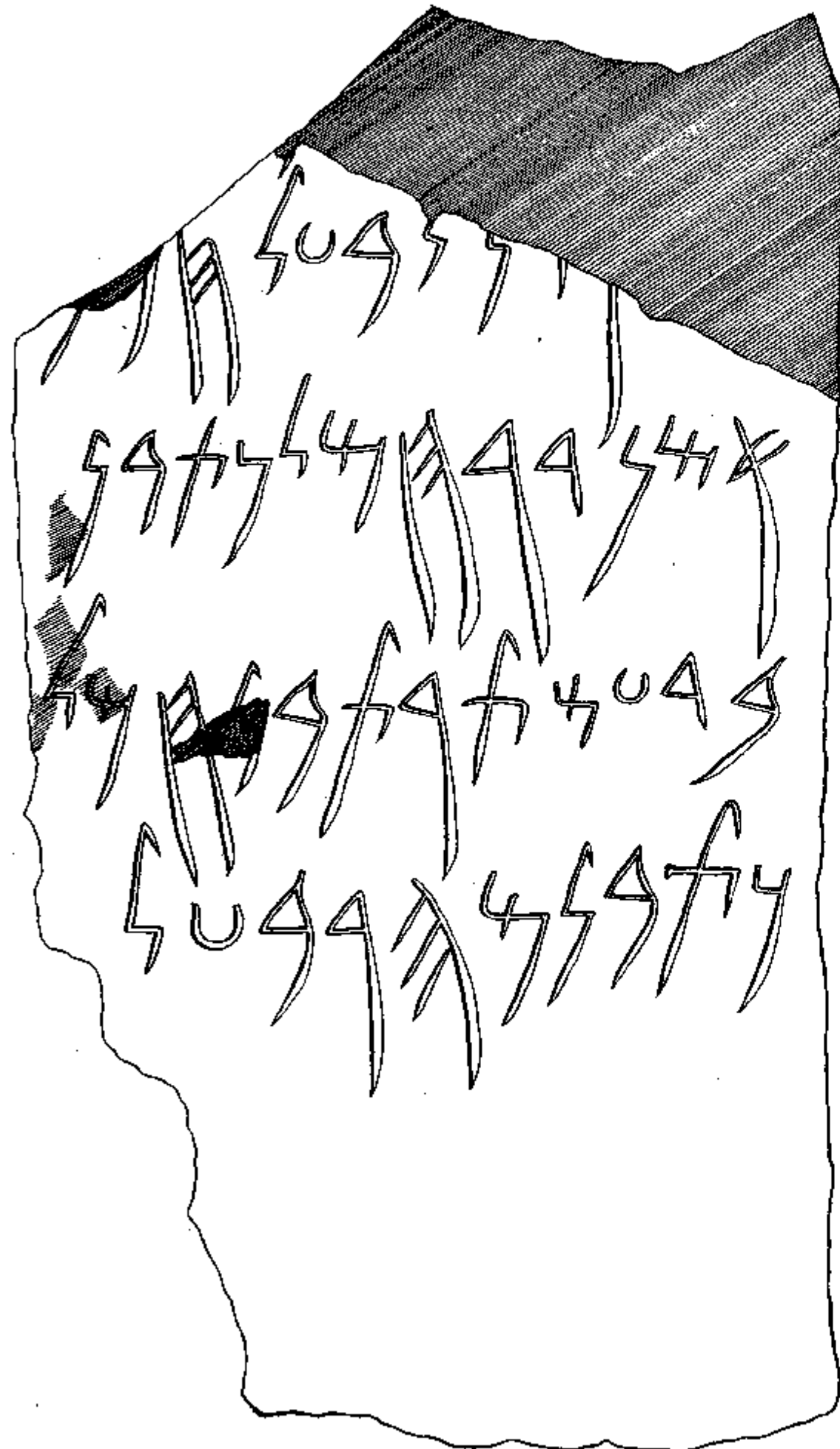
Dominæ Tanith<sup>(1)</sup> faciei-Baâl et Domino<sup>(2)</sup>  
 Baâl-Hamman: quod vovit Meten-Baâl,<sup>(3)</sup> filia  
 Ger-[Saca]n,<sup>(4)</sup> filii Bâal . . . tt.<sup>(5)</sup>

- (1) The ל has been omitted before תנת.
- (2) The נ has been omitted in נדר.
- (3) This name מתנבעל (Meten-Baâl, "domum Baâlâ") occurs, *infra*, Inscr. 68. It is found, also, on another inscription in Gesen. p. 449. It is, also, probably, the same name as that rendered Methumbal in the Poenulus of Plautus; though Gesenius transcribes this, מתנבעל (Methc-Baâl), *Mon. Phœa.* pp. 376 and 378.
- (4) Though the stone has met with an injury in the middle of this name, a portion of the ס is still visible, so as to leave no doubt that it is the same as that occurring *ante*, Inscr. 49, and *infra*, Inscr. 61.
- (5) It is not possible to supply with certainty the wanting letter or letters of the second part of this name.

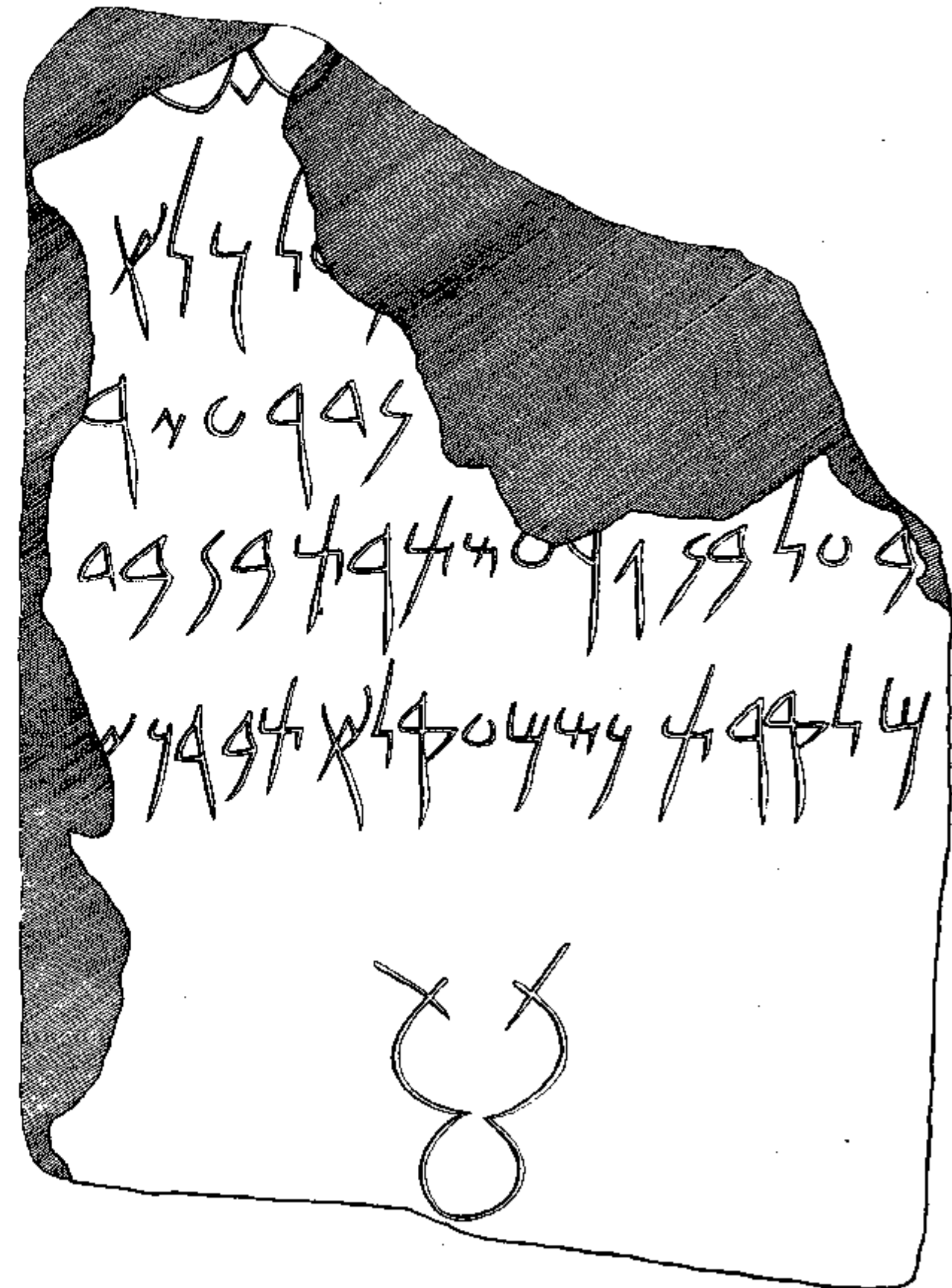




Nº 57.



Nº 58.



## PLATE XX.

No. 57.

[ול]ארץ לבעל ח[מן]

אש נדר חסלכת בן

ברעשתרת בן חסל

נת בן סחרבעל

et Domino Baäl-Hamman: quod vovit Hamelcat,  
filius Bad-Ástareth, filii Hamelcat, filii Mahar-  
Baäl.

No. 58.

[ב]על ולא . . . . .

נדר עור . . . . .

בעל בן נרעשתרת בן בר

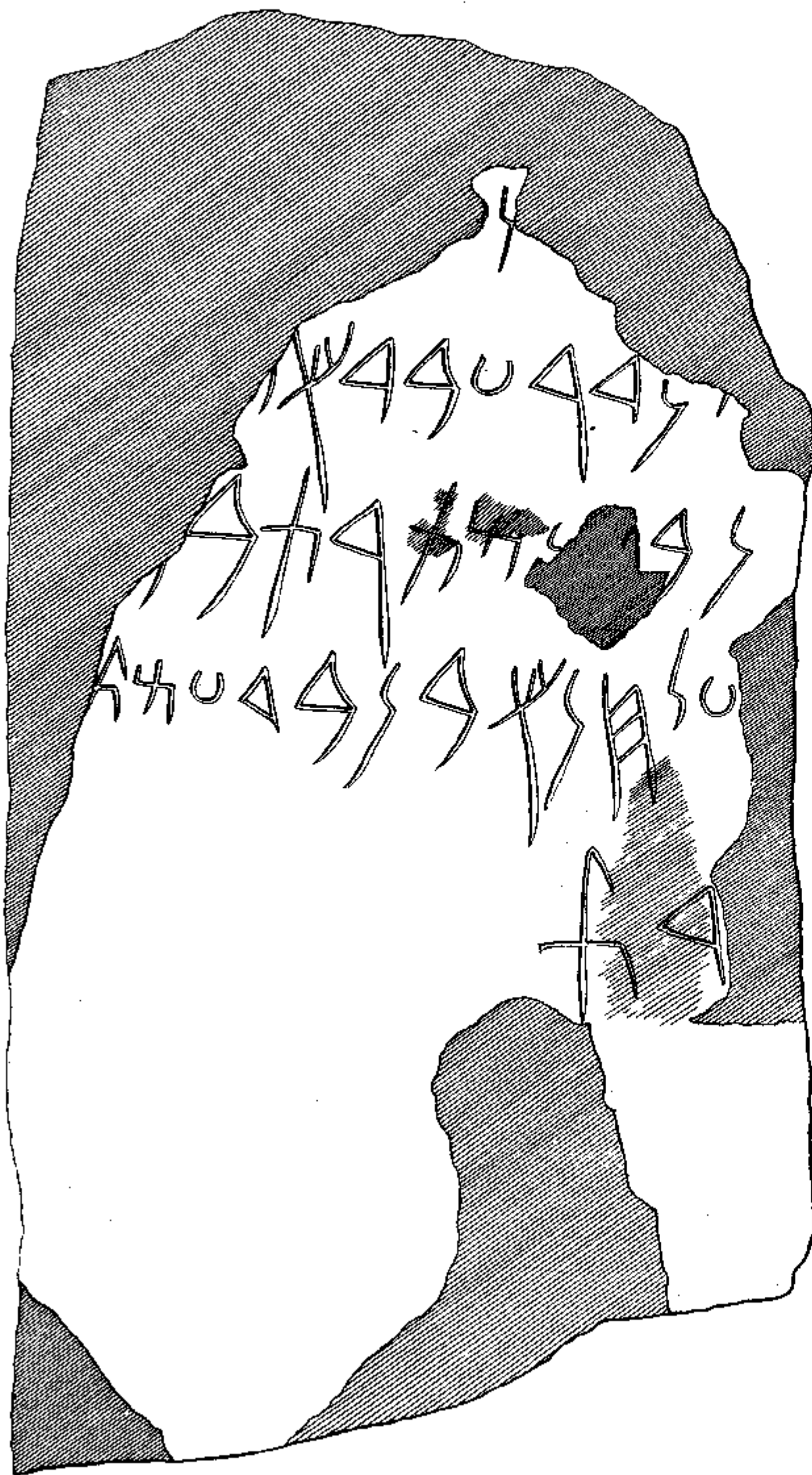
מלקרת בשמע קלא תברכא

[Dominae Tanith faciei-B]aäl et Domino [Báal-  
Hamman: quod] vovit Ázer-Baäl, filius Ger-Ás-  
tareth, filii Bad-Melkart. Ubi audiverit ejus  
vocem ei benedicat.

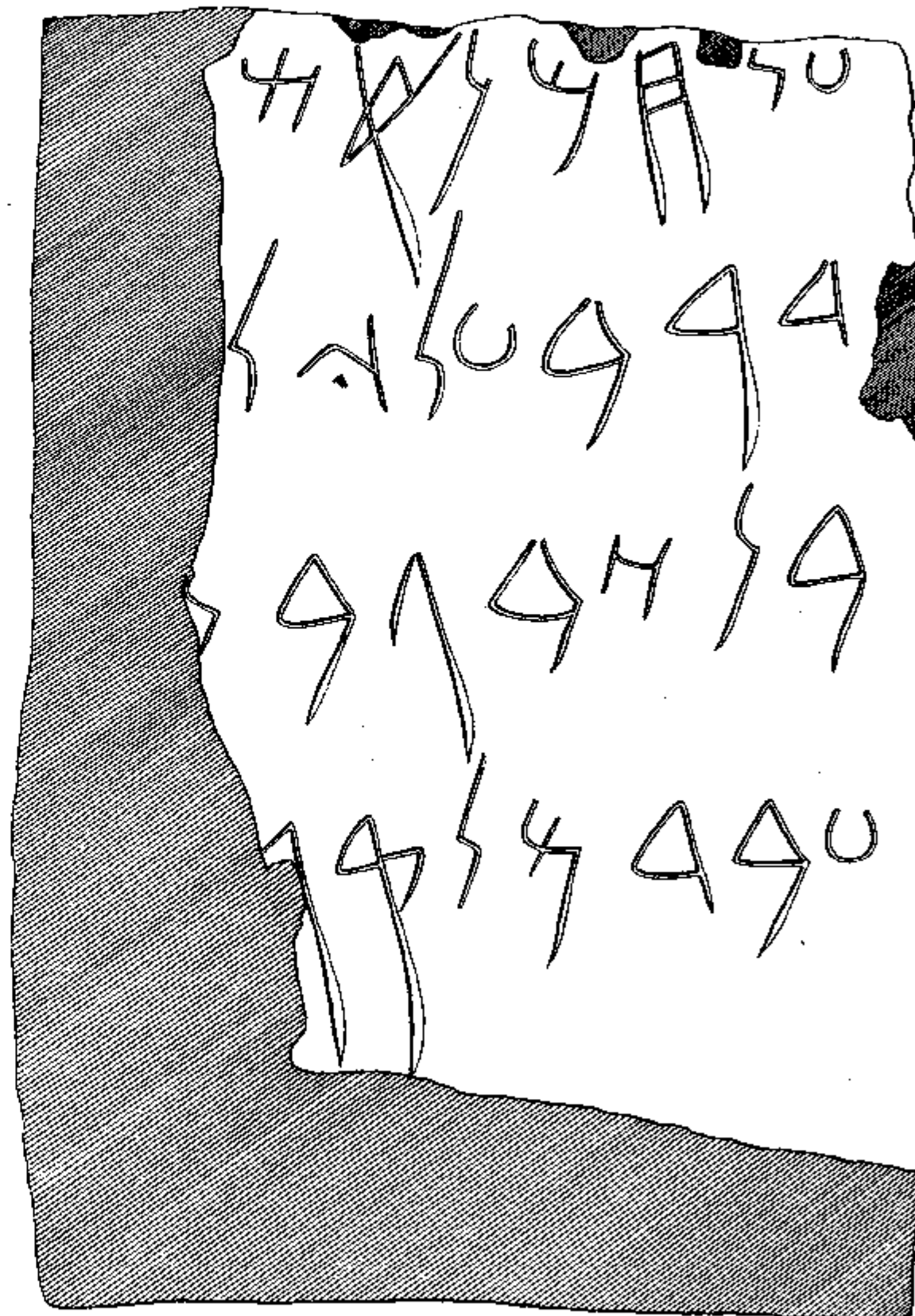




Nº 59.



№ 60.





# PLATE XXI.

No. 59.

. . . . . ל . . . . .  
 [אש] נור עברא[שמן ב]  
 ו ב[דע]שתרת ב[ו ב]  
 עלחנא בן בדעשת  
 רת

No. 60.

. . . . .  
 עלחמן אש [ג]  
 דר בעלית[ו]  
 בן זבג ב[ו]  
 עבדמלקר[ת]

[quod] vovit Ábd-A[smán],<sup>(1)</sup> filius Ba[d-Á]sta-  
 reth,<sup>(2)</sup> filii [B]aál-Hanna, filii Ba[d-Á]stareth.

[B]aál-Hamman: quod vovit Baál-Itan, filius  
 Zabeg,<sup>(1)</sup> filii Ábd-Melkar[t] . . . . .

(1) There can be little doubt that this name ought to be supplied עבראשמן (Ábd-Asman). Cf. *ante*, Inscr. 14, 24, 26, &c.

(2) There can be no doubt that this name is correctly supplied בדעשתרת (Ba[d-Á]stareth). Cf. *ante*, Inscr. 3, 5, 13, &c.

(1) This is a new name.





Nº 61.

94  
 059 799 490  
 391 59 49  
 59

Nº 62.

409 79 79 79  
 59 49 59 49  
 59 49 49 49  
 79 49 59

Nº 63.

79 49 59 49  
 49 59 79

## PLATE XXII.

No. 61.

.....  
 דר .....  
 עברמלקרת בן ע  
 בדאשמן בן גרס  
 כן

.....  
 . . . . . vovit Ábd-Melkart, filius Ábd-  
 Asman, filii Ger-Sacan.<sup>(1)</sup>

(1) This name occurs, *ante*, Inscr. 49, 56.

No. 62.

לרבת לתנת פנבעל  
 ולאדון לבעל חמן א  
 ש נדר עבדאשמן ב  
 עבדתנת ?

Domine Tanith faciei-Baál et Domino Baál-  
 Hamman: quod vovit Ábd-Asman, filius Ábd-  
 Tanith.<sup>(1)</sup>

(1) This name is not found elsewhere on these Inscrip-  
 tions: but it occurs on a monument, formerly in the Military  
 and Naval Museum, at Scotland Yard, but now in the British  
 Museum. This monument has been published by Gesenius,  
 p. 118, and is of considerable value, as it exhibits one of  
 the few bilingual inscriptions which have been discovered.  
 The name Ábd-Tanith is there rendered 'Αβρεμ/τανης.

No. 63.

.....  
 מתנבעל בת  
 יתנבעל

.....  
 Meten-Baál,<sup>(1)</sup> filia Itan-Baál.<sup>(2)</sup>

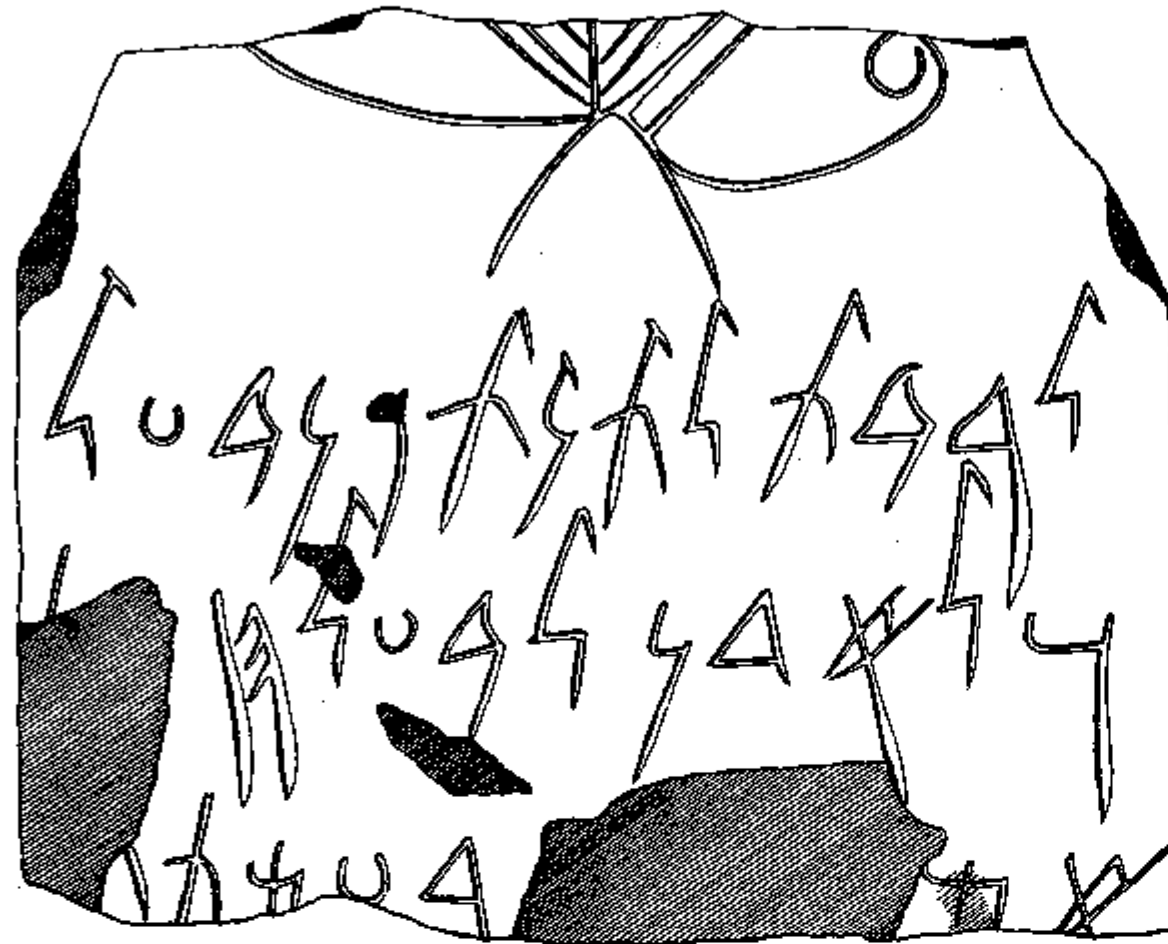
(1) For this name, see *ante*, Inscr. 56.

(2) The more usual combination of Baál and Itan is  
 בעליתן (Baál-Itan). See *ante*, Inscr. 10, 19, 60, and *infra*,  
 Inscr. 84.





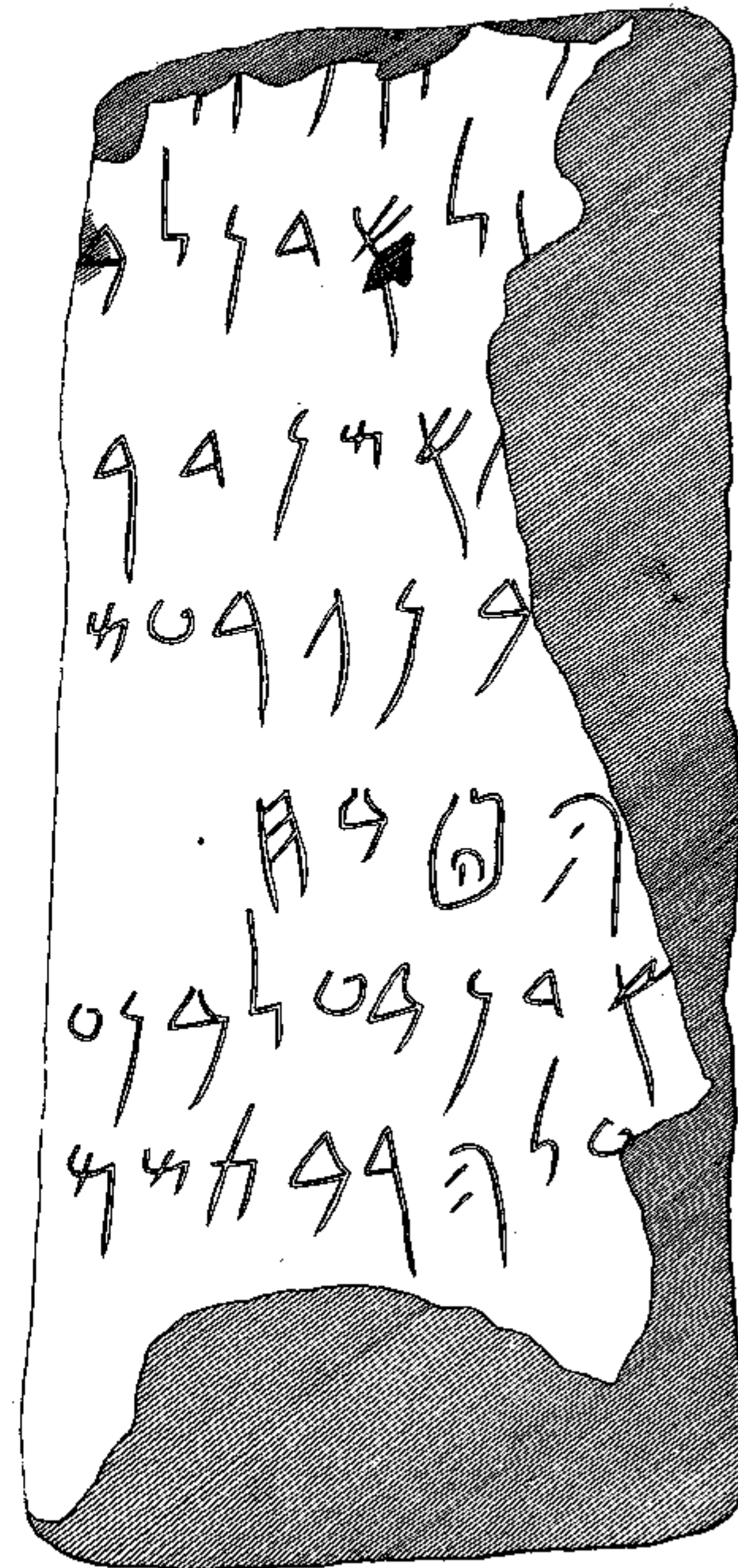
Nº 64.



Nº 65.



Nº 66.





# PLATE XXIII.

No. 64.

לרבת לתנת פנבעל  
ולאדון לבעל ח[מ]  
אש[נדר ב]רעשתור[ת]  
.....

Dominæ Tanith faciei-Baâl et Domino Baâl-  
H[amman]: quod [vovit Ba]d-Âstare[th] <sup>(1)</sup>

(1) Though the first and last letters are wanting, there is little doubt that this name must be completed as above. The only other name which could be substituted here (viz. Ger-Âstareth), if the second letter be read ר (r) instead of ד (d), is of much less frequent occurrence.

No. 65.

[לרבת ל]תנת פנבעל ולאדון  
[לבעל] חמן אש נדר חמלכ[ת]  
בן חמלכת בן בעלחנא

..... [Dominæ] Tanith faciei-Baâl, et  
Domino [Baâl]-Hamman: quod <sup>(2)</sup> vovit Hamel-  
c[at], filius Hamelcat, <sup>(3)</sup> filii Bâal-Hanna.

(1) The form of the *W* in *ש* is peculiar.  
(2) The *ם* in *חמלכת* has only one stroke.

No. 66.

.....  
[נ]לאדון לב  
אש נדר  
בן נרעש  
המבה  
ארנבעל בן ע  
על הרב תשם

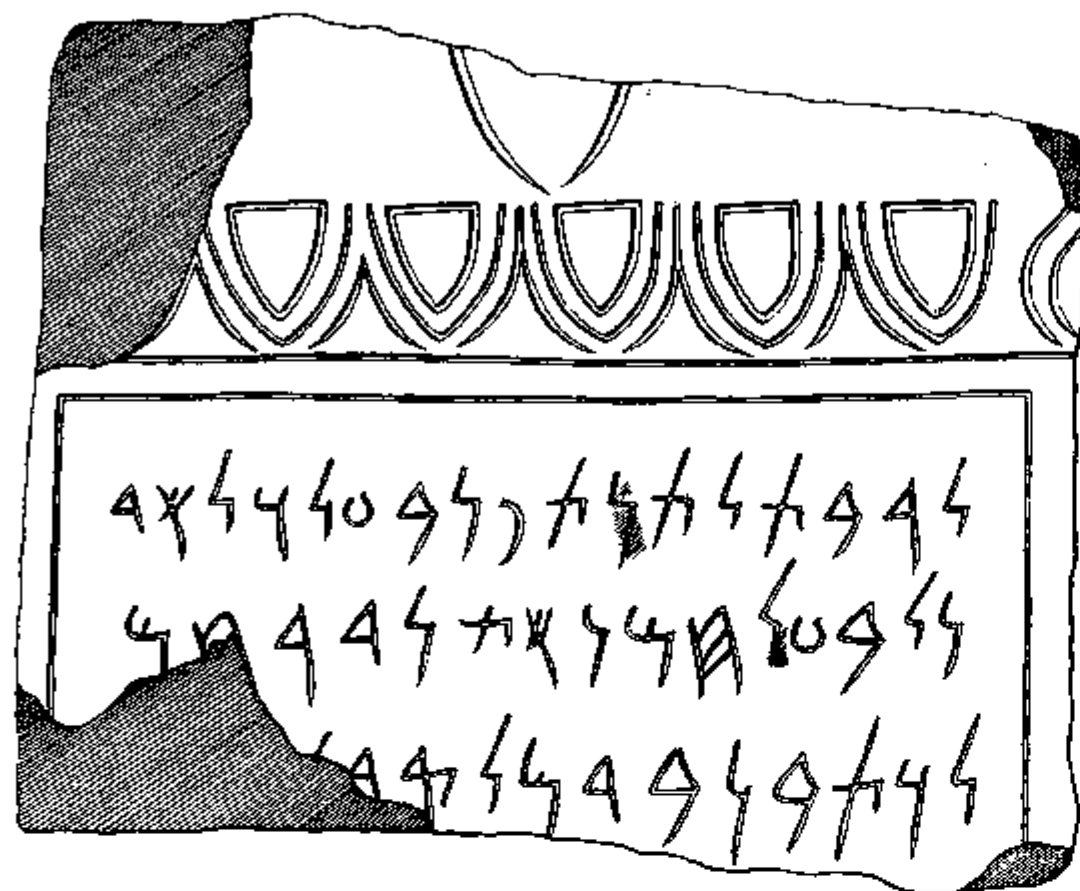
.....  
et Domino Ba[al]-Hamman]: quod vovit.  
filius Ger-Âs[tareth] <sup>(1)</sup> ..... satellites <sup>(2)</sup>  
Adan-Baâl, filius Â ..... [B]aâl, <sup>(3)</sup> prin-  
cipis. <sup>(4)</sup> Andias

(1) There is little doubt that this name must be restored as above; the only other combination of the first syllable (Ger) on these Inscriptions is Ger-Sacan. See *Inscr. ante*, 49, 56, 61. For Ger-Âstareth, see *Inscr. ante*, 55 and 58.  
(2) *שכר*; in Hebrew, to slaughter or kill animals; whence the noun *שכר*, Mactator, Coquus (1 Sam. ix. 23, 24), Carnifex, *Satelles Regius* (Gen. xxvii. 38, etc.)  
(3) From the defective state of the stone, which is broken off at both ends, it is not possible to restore with certainty the lost name.  
(4) Cf. Gressenius, *Mon. Phœn.* p. 179.

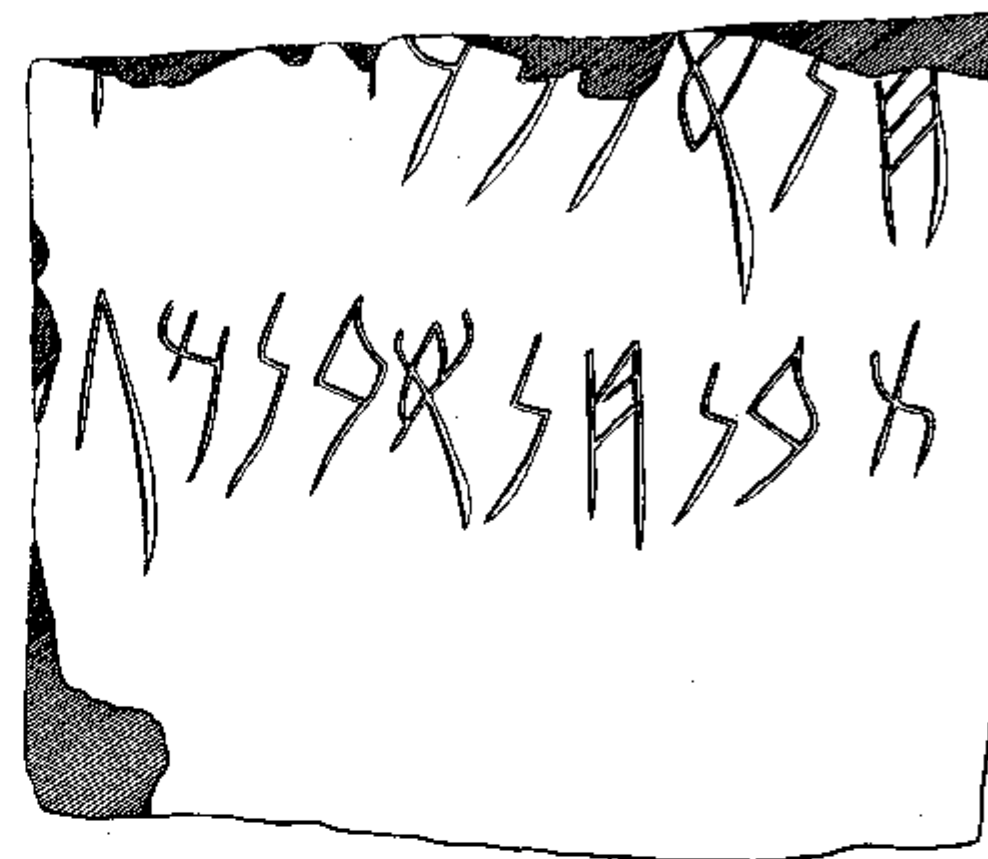




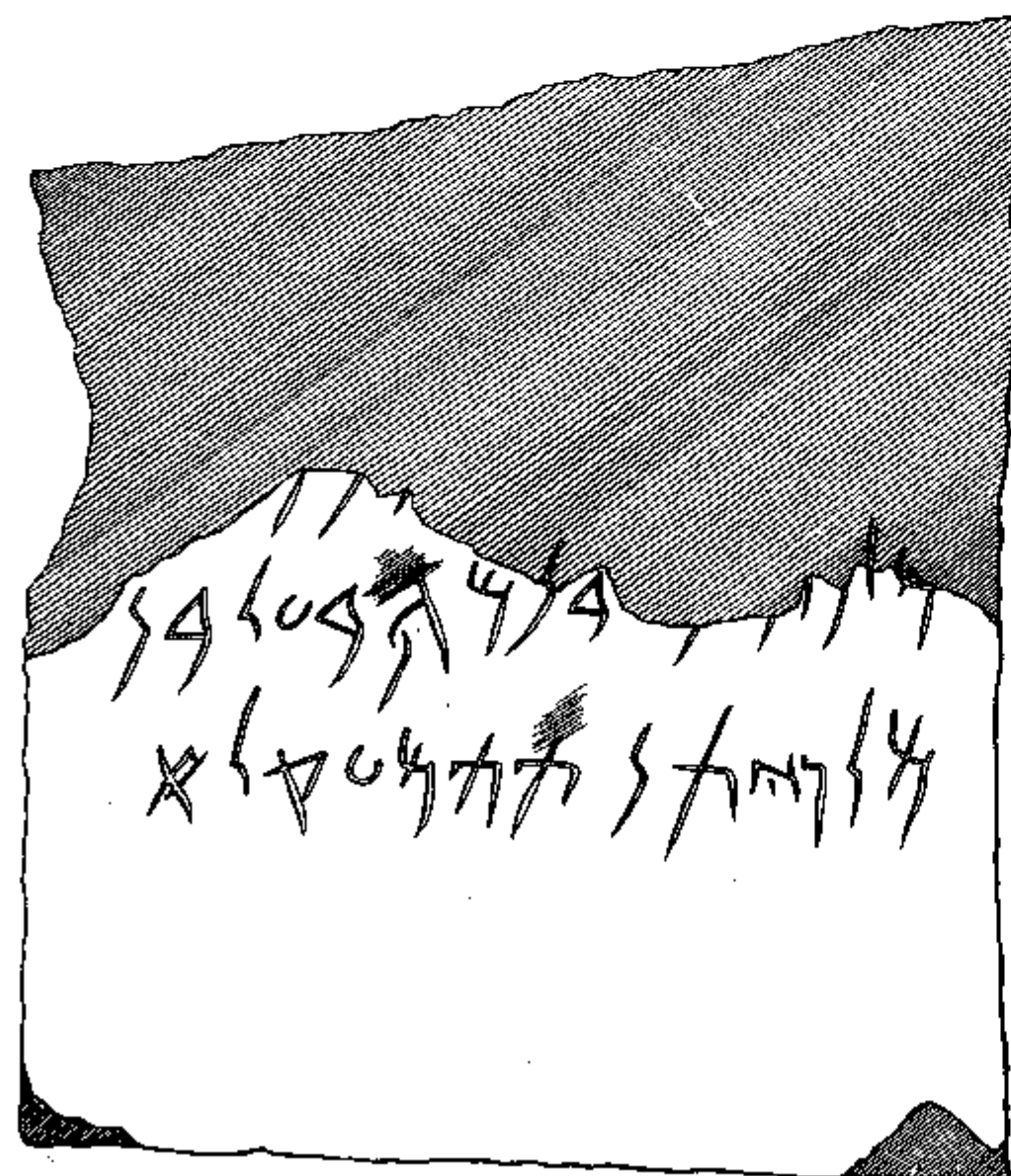
Nº 67.



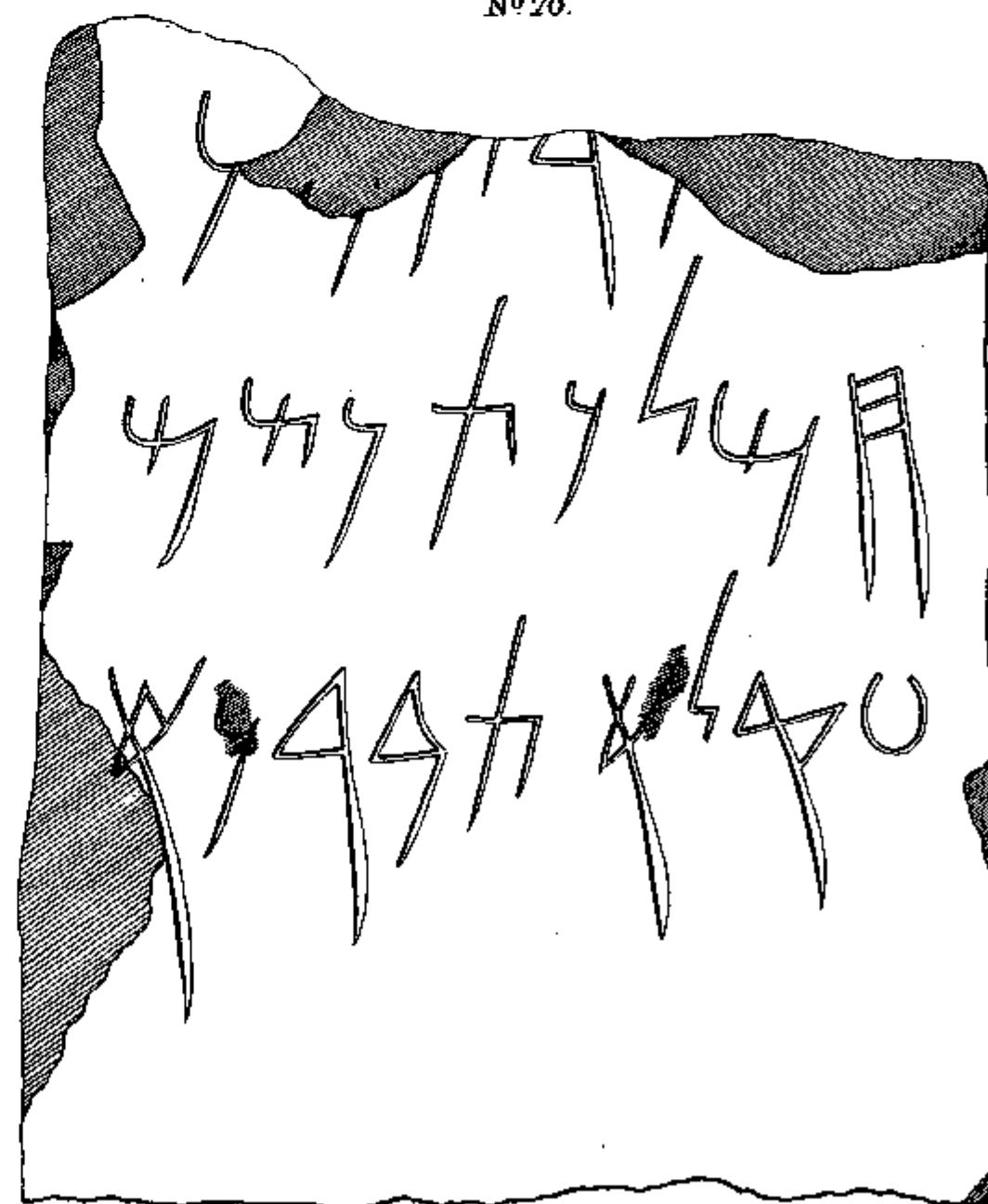
Nº 69.



Nº 68.



Nº 70.



# PLATE XXIV.

No. 67.

לרבת לתנת ענבעל ולאד  
ו לבעל חמן אש נדרר המ  
לכת בן ברמלקר[ת]

No. 68.

מל . . . בן מה[ר]בעל בן  
מלכיתו השמע קלא

No. 69.

חנא בן כד . . .  
ת בן חנא בן סג .

No. 70.

ר[ת] ב[ו]  
חמלכת בשם  
ע קלא תברכא

Dominæ Tanith faciei-Baâl et Domino Baâl-  
Hamman: quod vovit Hamelcat filius Bad-  
Melkart.

Mel[kart]<sup>(1)</sup> filius Maha[r]-Baâl,<sup>(2)</sup>  
filii Malek-Itan.<sup>(3)</sup> Audias ejus vocem.

Hanna filius Bad-[Melkar]t,<sup>(1)</sup> filii Hanna, filii  
Mag[on].

r[t], filius Hamelcat. Ubi audi-  
verit ejus vocem, ei benedicat.

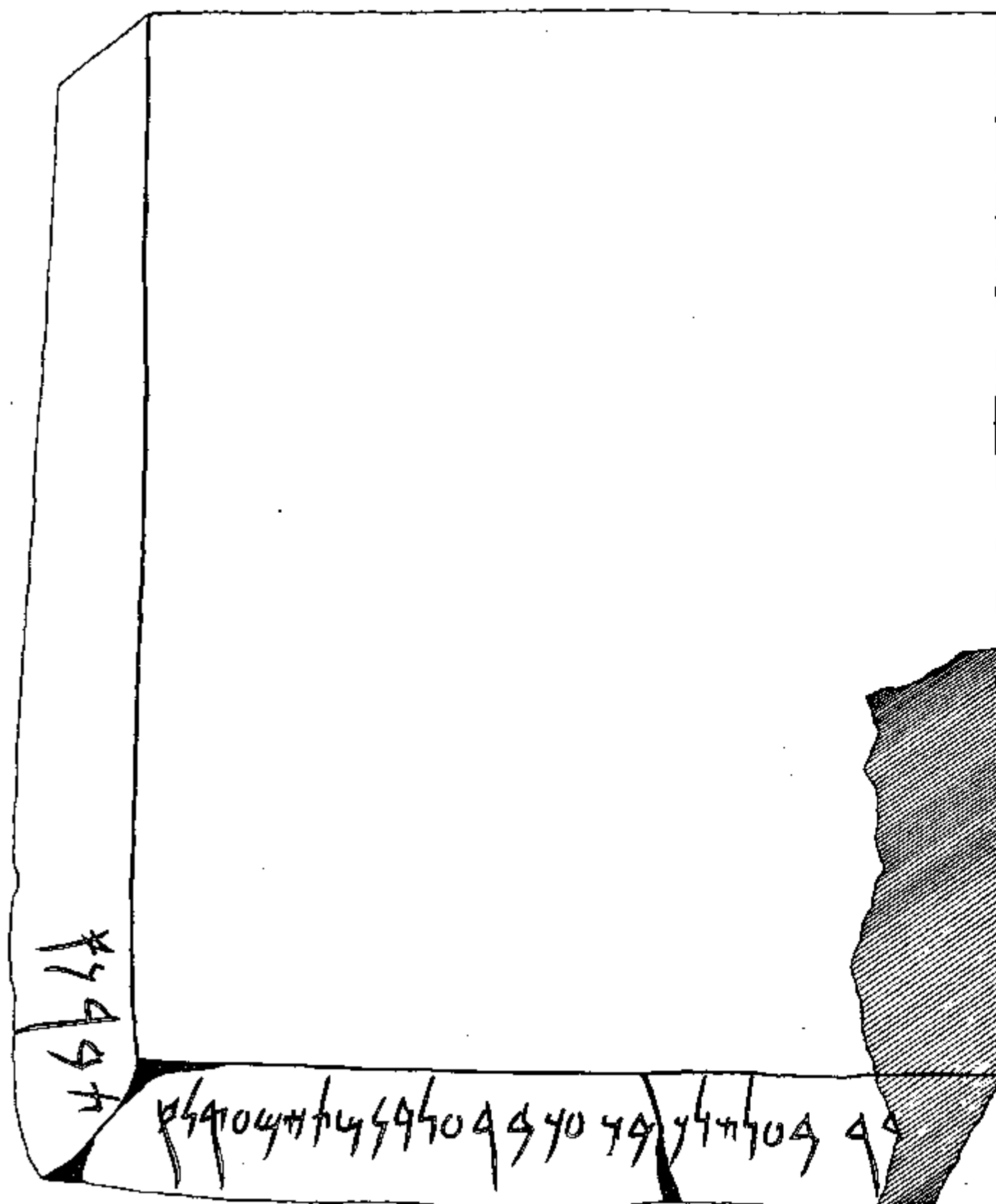
(1) This restoration is conjectural, but probable.  
(2) The ך has been omitted in מחרבעל (Mehar-Baâl).  
(3) This name occurs, *ante*, Inscr. 49.

(1) Though much fractured, enough remains of the stone  
to suggest the probability that these names were, originally, as  
above, Bad-Melkart and Magon.





**Nº 71.**



**№ 72.**





## PLATE XXV.

No. 71.

[נדר] ר בעלמלך בן עכבר על בן סת שמע קלא  
תברכא

vovit<sup>(1)</sup> Baâl-Malek, filius Âcher,<sup>(2)</sup> ob filium  
mortuum. [Ubi]? audiverit<sup>(3)</sup> ejus vocem, ei  
benedicat.

(1) This tablet is peculiar, as well for its material (white marble) as for its inscription. The plain square may have served as the base of a statuette,—the subject of the epitaph on the edges, of which two only have been preserved.

(2) This name occurs *infra*, Inscr. 74, 77, 78.

(3) The usual initial letter *ו* has, probably, been omitted before the first word of the benedictory sentence.

No. 72.

לרב[ת ל]תנת סנבע  
ל ולא[ד]ן לבעל חם  
ו אש נדר אשכנחלץ  
בן חמלכת בן אשם  
נחלץ

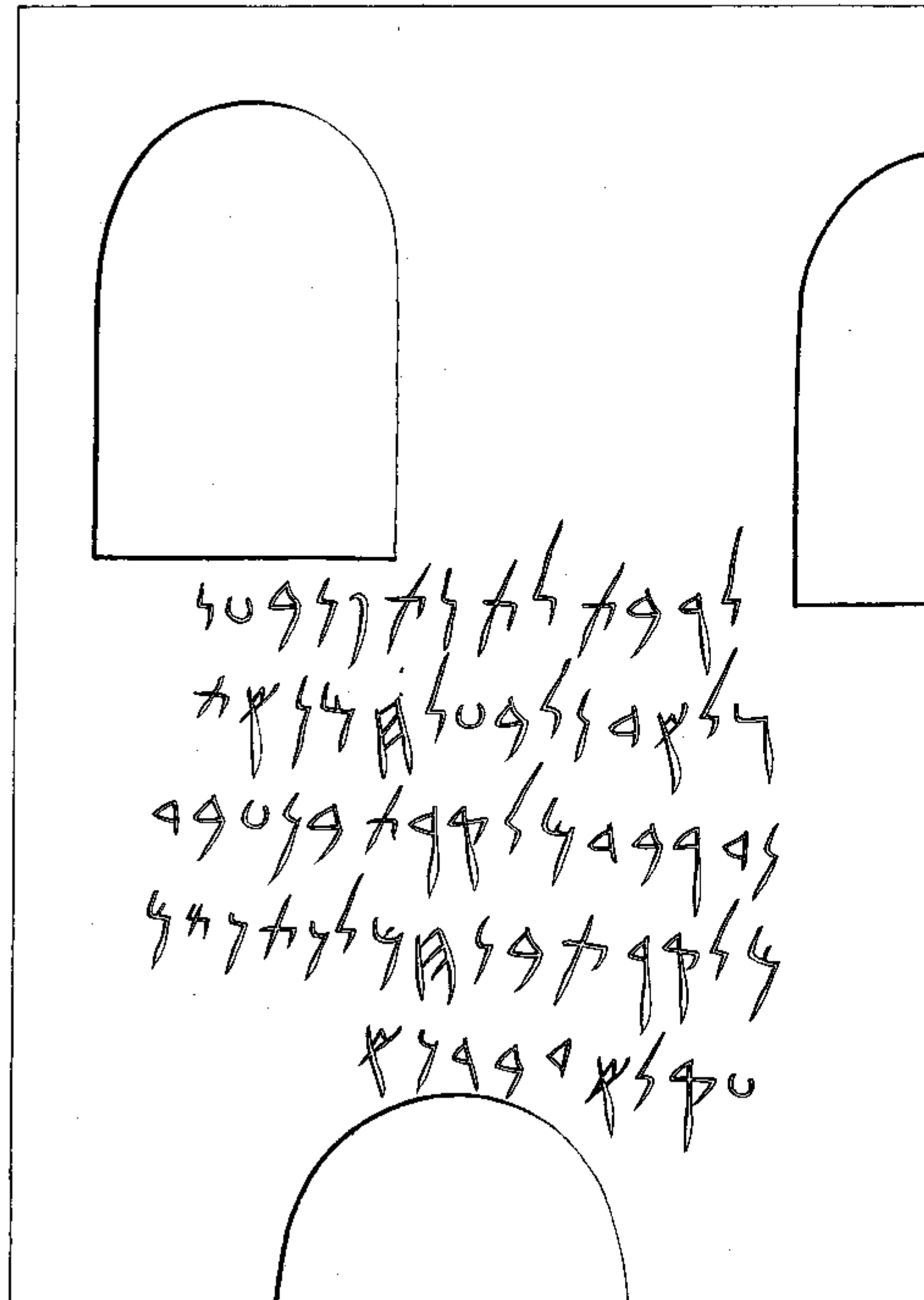
Dominæ Tanith faciei-Baâl et Domino Baâl-  
Hamman: quod vovit Asman-Halats,<sup>(1)</sup> filius Ha-  
-melcat, filii Asman-Halats.

(1) This name does not occur elsewhere on these inscriptions; a similar compound, מלכר/חלץ (Melkart-Halats), occurs *ante*, Inscr. 30.

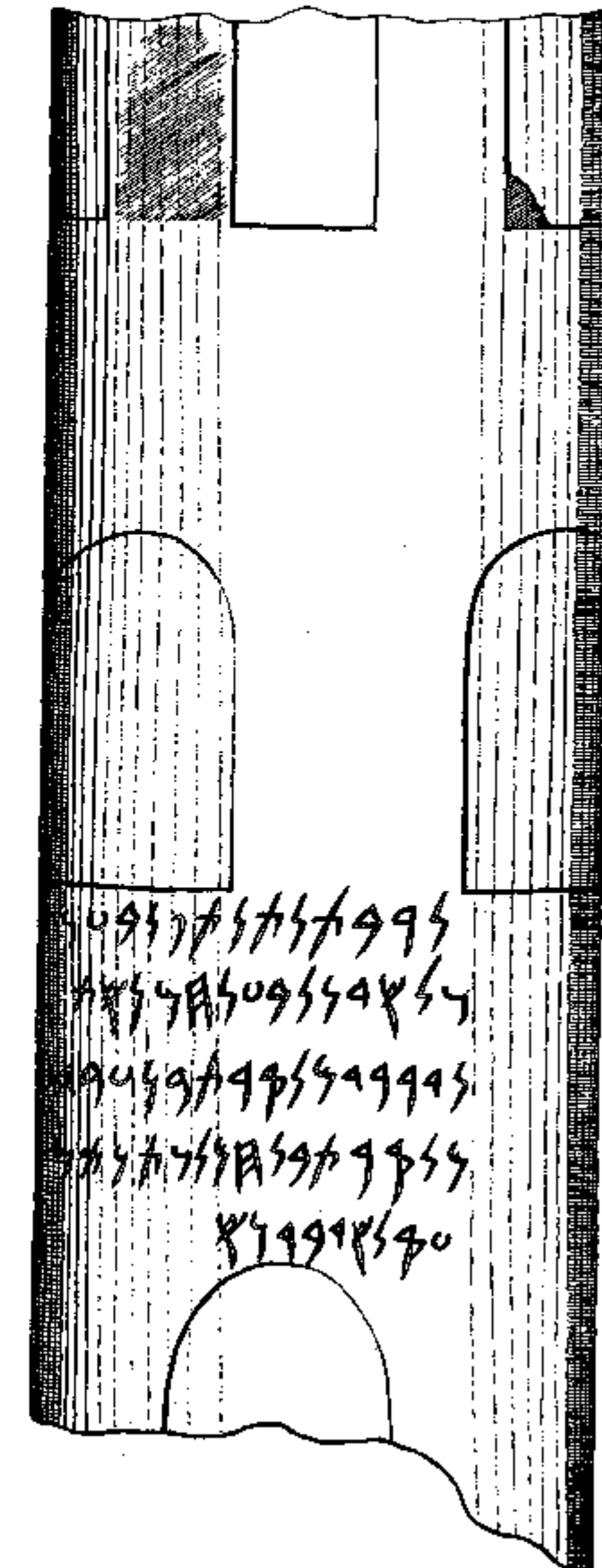




Nº 73.



Nº 73.



## PLATE XXVI.

No. 78.

לרבת לתנת פן בעל  
ולאדון לבעל חבון אש  
נדר בדמלקרת בן עבר  
מלקרת בן חמלכת בשם  
ע קלא דברכא

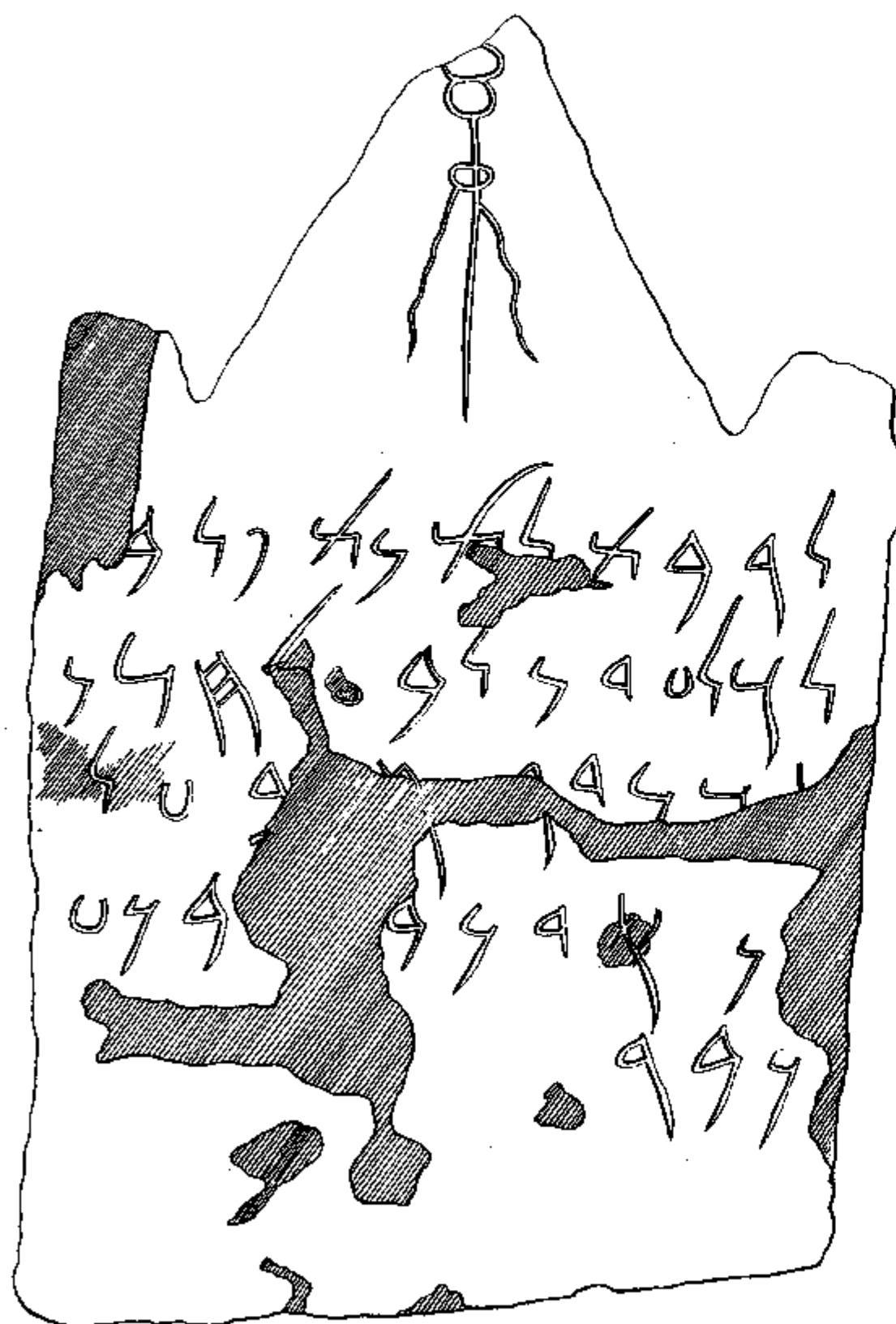
*Domina Tanith faciei-Baál et Domino Baál-  
Hamman: quod vocit Baál-Melkart, filius Ábd-  
Melkart, filii Hamelcat. Ubi audiverit ejus  
vocem, ei benedicat.<sup>(1)</sup>*

(1) The letter ד (d) inserted before the last word of the benedictory formula is a manifest error of the engraver of the stone, for מ (t).





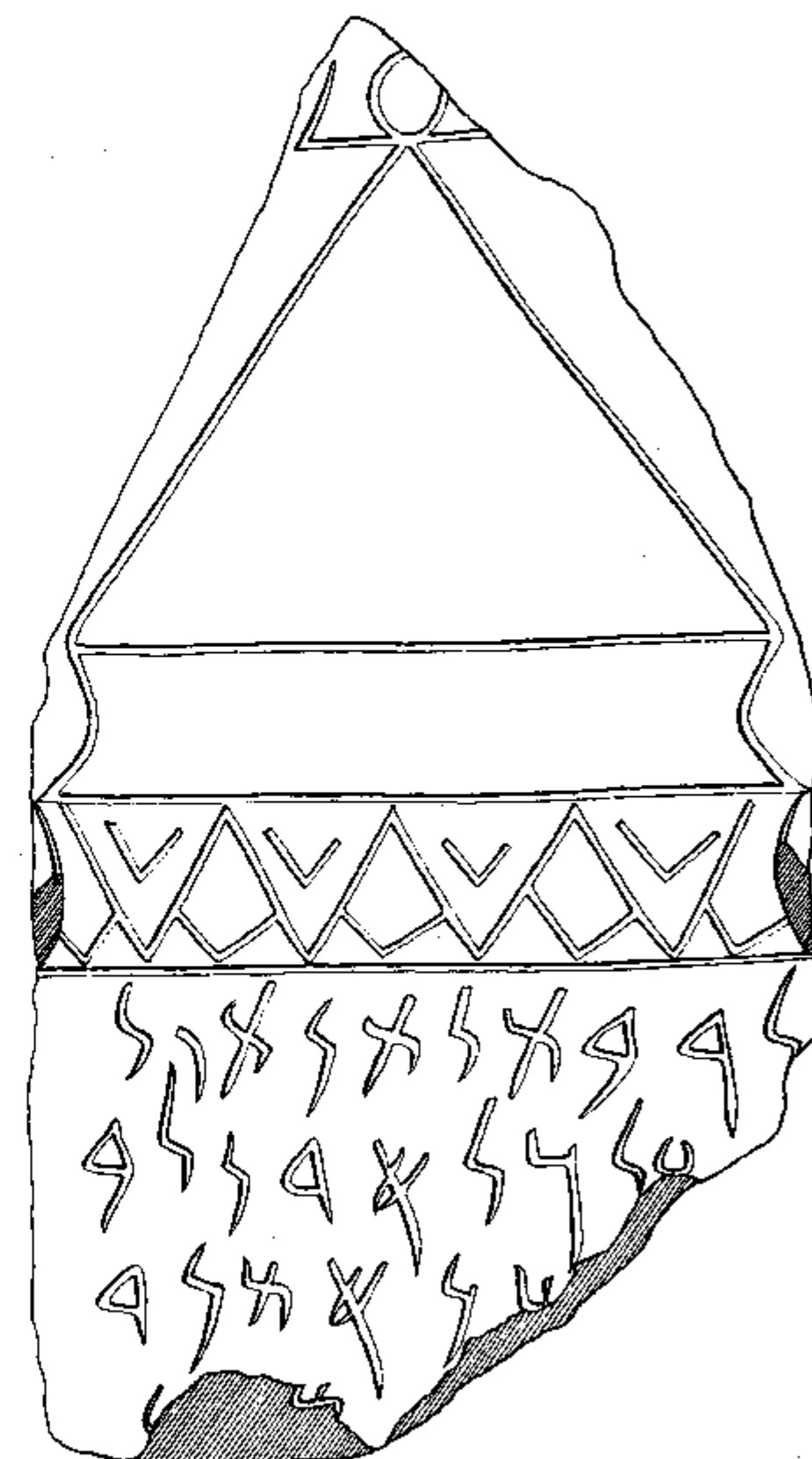
Nº 74.



Nº 75.



Nº 76.





# PLATE XXVII.

No. 74.

לרבת לתנת פנב[ע]  
ל ולעדן לבעל חמן  
[אש] נדר ח[נ]בעל  
[ב]ן אדנב[על] בן ע  
כבר

Dominæ Tanith faciei-Baâl et Domino<sup>(1)</sup> Baâl-  
Hamman: quod vovit Ha[n-]Baâl,<sup>(2)</sup> filius Adan-  
B[aa]l, filii Âchar.<sup>(3)</sup>

- (1) פנב. The more usual form of this word is פנב.  
(2) The second letter in this name is entirely lost, by an injury of the stone; but there seems no reason to doubt that it has been completed correctly, as above.  
(3) This name occurs *ante*, Inscr. 71, *infra*, Inscr. 77, 78.

No. 75.

לרבת לתנת פנבעל ול  
ארין לבעל חמן אש נדר  
ארסם בן בדעשתרת בן  
בדאשמן כשמע קלא בר

Dominæ Tanith faciei-Baâl et Domino Baâl-  
Hamman: quod vovit Arism,<sup>(1)</sup> filius Bad-  
Âstareth, filii Bad-Asman. Ubi andiverit ejus  
vocem, ei benedicat.<sup>(2)</sup>

- (1) For this name, see *ante*, Inscr. 81.  
(2) The two last letters of this word (מב) are lost upon the stone.

No. 76.

לרבת לתנת  
פנב[ב]על ולאדן לב  
[על ח]מן אש נר  
ן . . . .

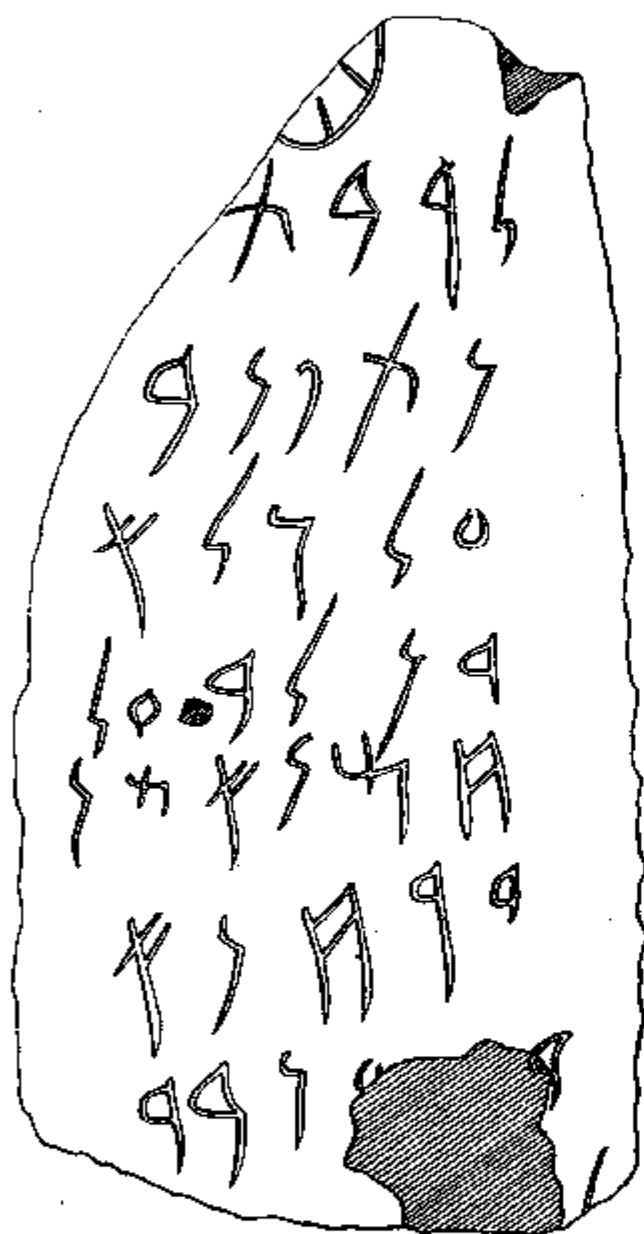
Dominæ Tanith faciei-Baâl et Domino B[aa]-  
H[amman]: quod vovit . . . . M . . n.<sup>(1)</sup>

- (1) The name of the dedicator is lost; the last name, however (that of the father), was probably Magan.

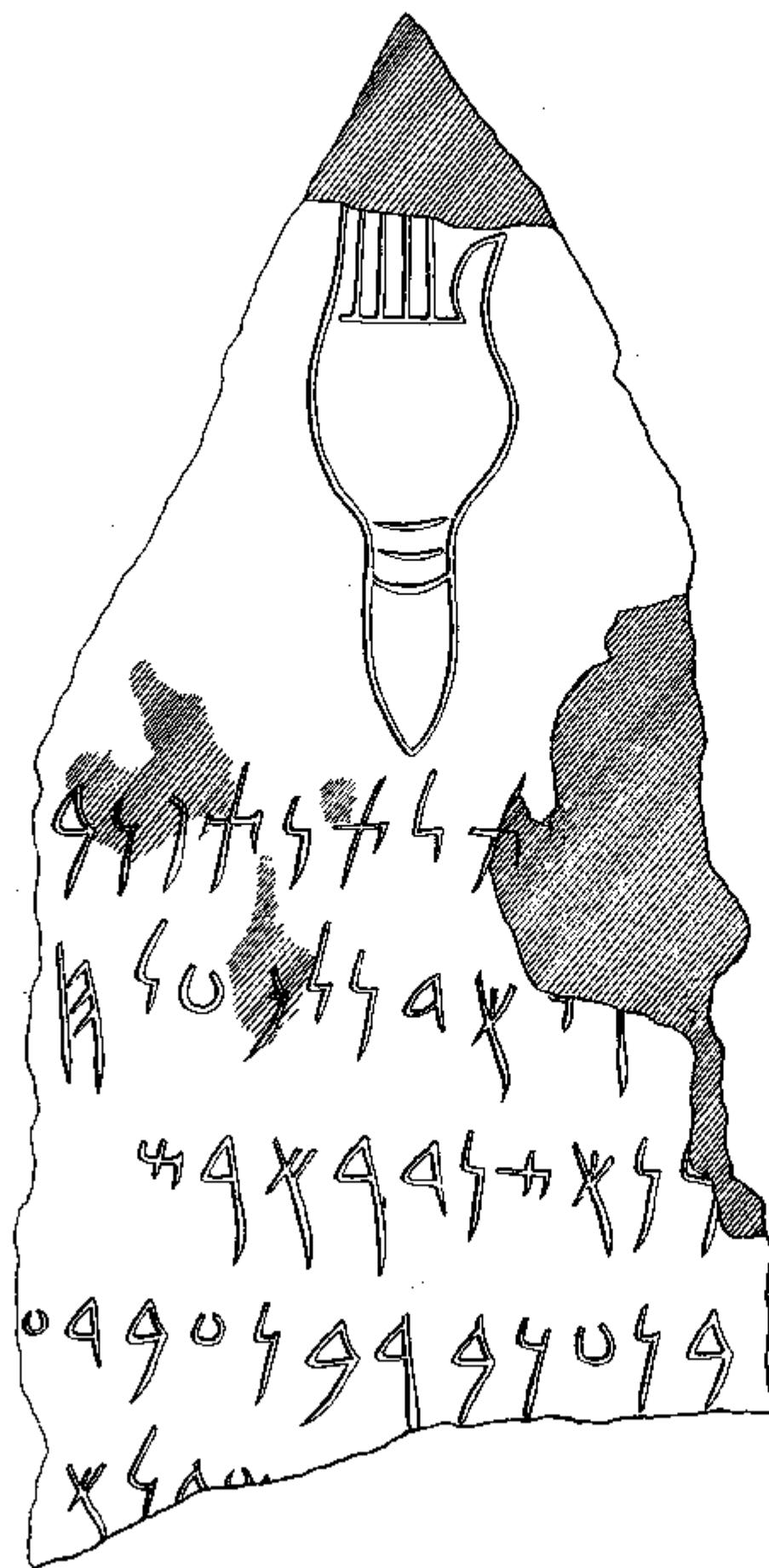




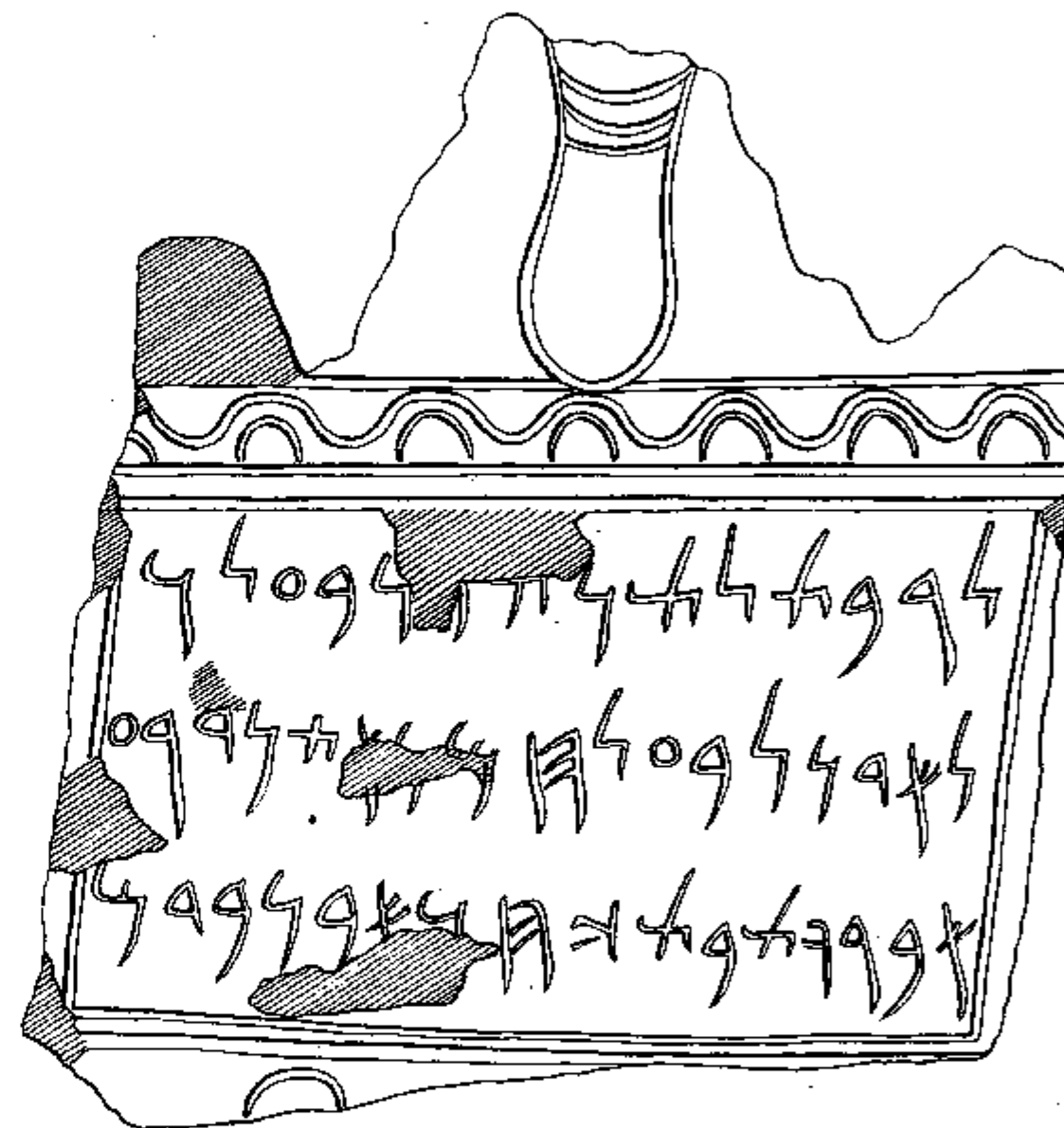
Nº 27.



№ 78.



Nº 79.



# PLATE XXVIII.

No. 77.

לרבח[לת]

נת פנב

על ולא

דן לבעל

חמן אש נ

דר חנא

ב[ו] עכבר

Dominæ [Ta]nith faciei-Baál et Domino Baál-Hamman: quod vocit Hanna, filius Ácbar.

No. 78.

[לרב]ת לתנת פנב

. ולאדן לבעל ח

מן אש נדר ארש

בן עכבר בן עברע

ע קלא . . . . .

[Dominæ] Tanith faciei-Ba[ál] et Domino Baál-Hamman: quod vocit Aris, filius Ácbar, filii Ábdá<sup>(1)</sup> . . . . . ejus vocem.

(1) The more usual form of this name is אבדא (Ábdá).

No. 79.

לרבח לתנת [פ]נבעל ו

לאדן לבעל חמן אש נדרע

אבררת בחי חנא בן כרם

Dominæ Tanith faciei-Baál et Domino Baál-Hamman: quod vocit<sup>(1)</sup> Aberrath,<sup>(2)</sup> filia<sup>(3)</sup> Hanna, filii Badem.<sup>(4)</sup>

(1) נדרע is apparently written here for the usual feminine נדרא just as, on the preceding stone, we have עברע for עברא.

(2) Owing to a flaw in the stone there is some doubt about the reading of the fourth letter of this name; but, on the whole, it is more like the ך than any other letter.

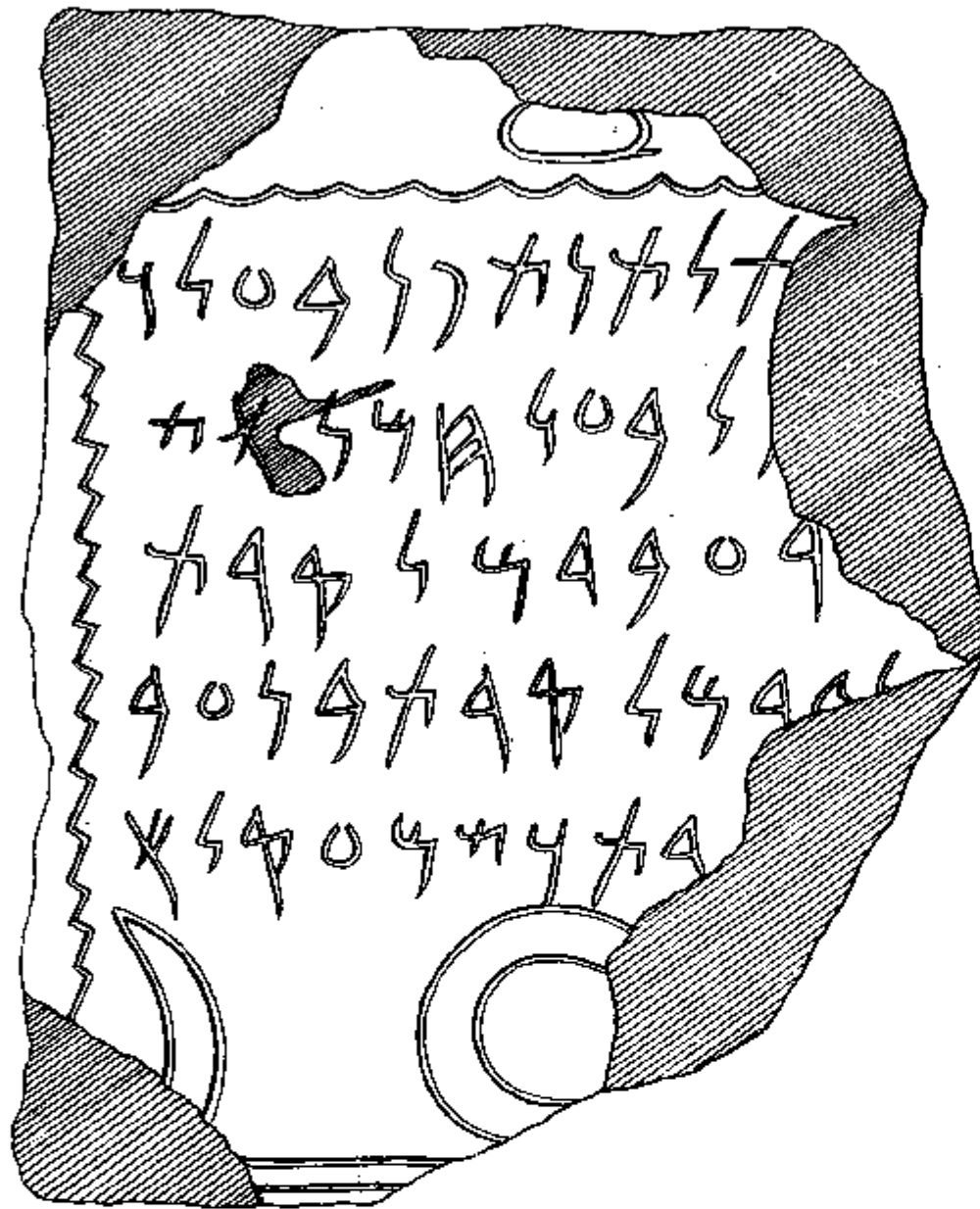
(3) בתי must be for the more usual בת: unless the ך is to be drawn to the following name, which in this case would be transcribed ידנא.

(4) This is a new name.

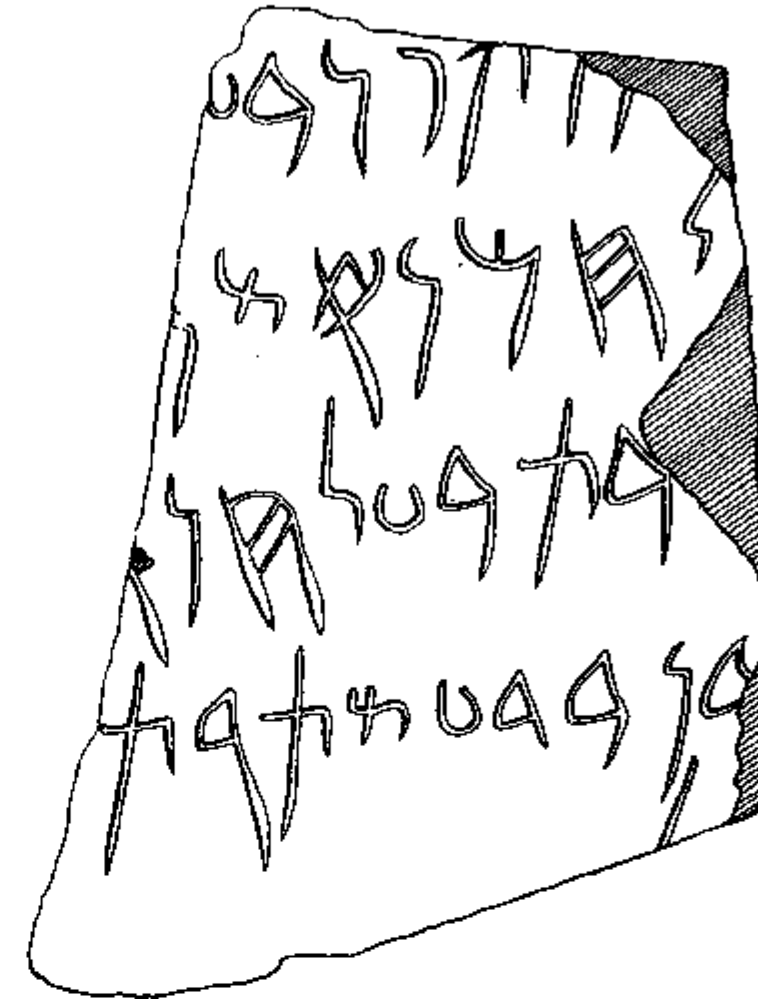




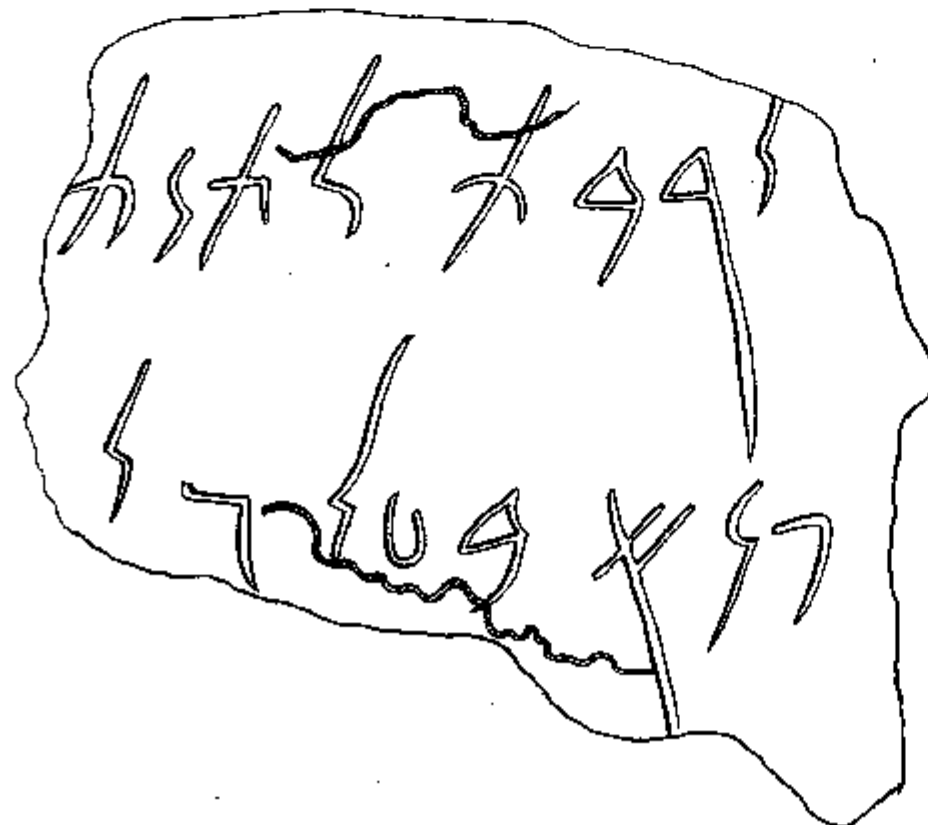
Nº 80.



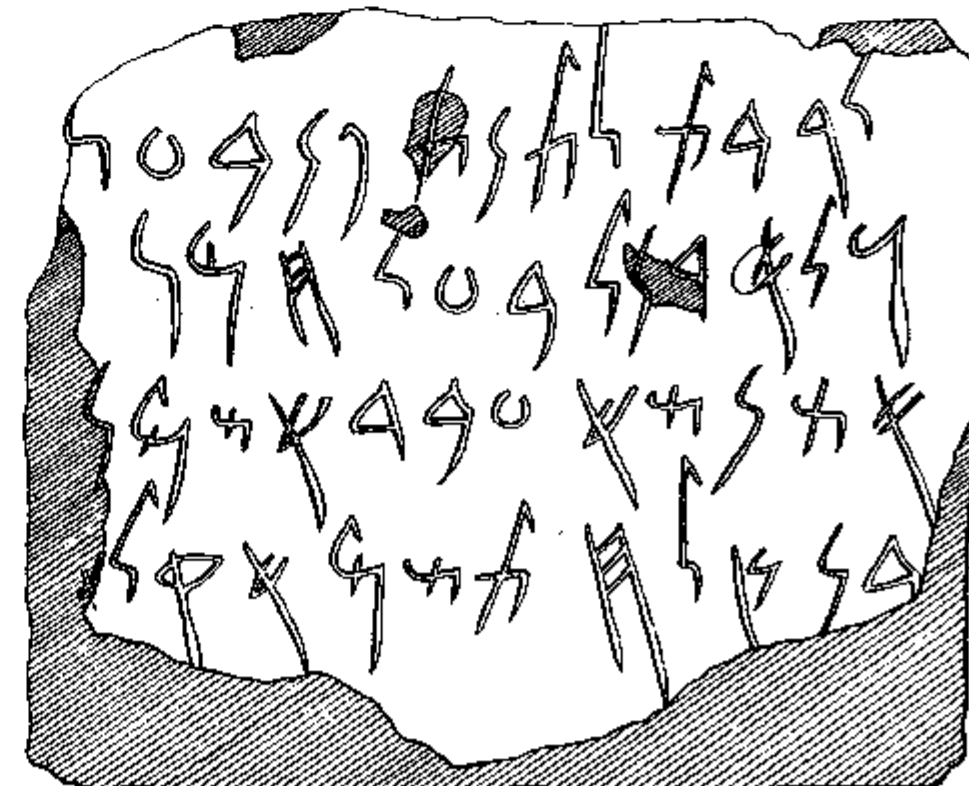
Nº 81.



Nº 82.



Nº 83.





# PLATE XXIX.

No. 80.

[לרבת לת] לחנת פנבעל ו  
[לאדון] לבעל חמן אש  
[נר] עברמלקרת  
[ב]ו בדמלקרת בן עב  
רת כשמע קלא

No. 81.

[לרבת לת]נת פנבעל[ל]  
ל חמן אש נ[דר]  
בת בעלחנא  
בן ברעשתרת

No. 82.

לרבת לחנת  
פנא בעל ול

No. 83.

לרבת לחנת פנבעל  
ולאדון לבעל חמן  
אש נשא עבראשמן  
בן צלח תשמא קלא

*Dominæ Tanith faciei-Baâl et Domino Baâl-Hamman: quod vovit Âbd-Melkart, filius Bad-Melkart, filii Âb . . . rt.<sup>(1)</sup> Ubi audiverit ejus vocem . . .*

*[Dominæ Ta]nith faciei-Baâl [et Domino Baâ]l-Hamman: quod vovit filia<sup>(1)</sup> Baâl-Hanna, filii Bad-Âstareth.*

*Dominæ Tanith, faciei<sup>(1)</sup>-Baâl et . . .*

*Dominæ Tanith faciei-Baâl et Domino Baâl-Hamman: quod extulit<sup>(2)</sup> Âbd-Asman, filius Tailih.<sup>(3)</sup> Audias<sup>(3)</sup> ejus vocem.*

(1) It is not possible to say, owing to the fractured state of the stone, how many letters have been lost here; but it is likely that the name was Âbd-Melkart.

(1) This stone has suffered so much injury, having been split off both at the beginning and end, that it is not possible to restore the name of the dedicator. The word בת (bath) however, following, shows that she must have been a woman.

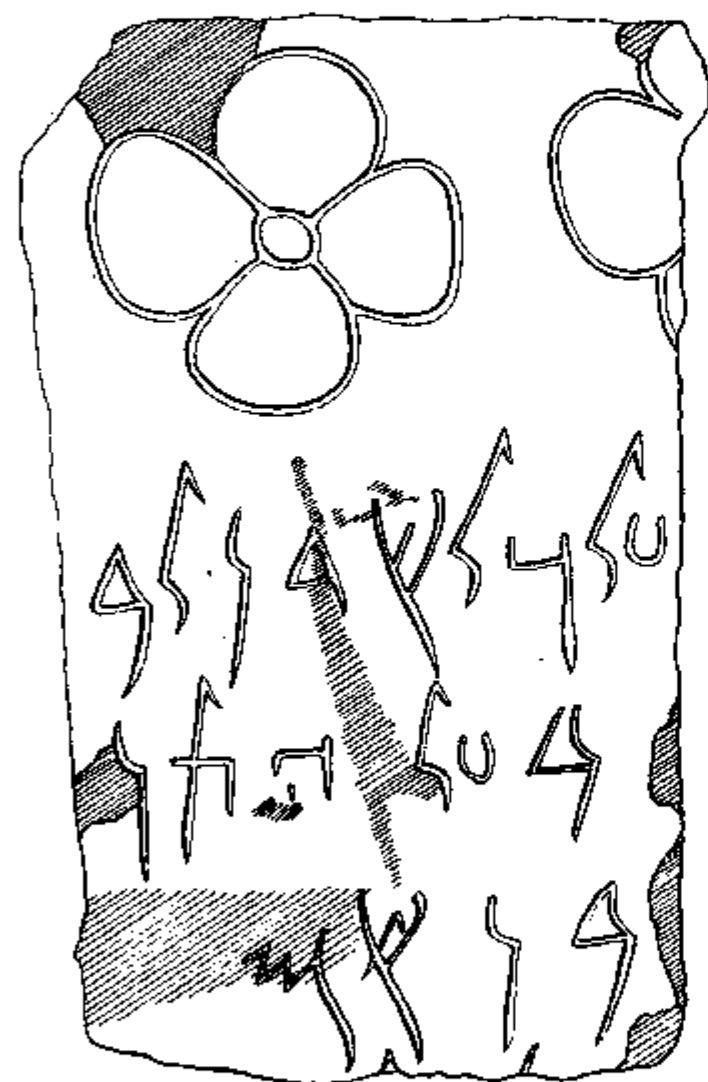
(1) The addition of מ in NJE may be compared with עברא—, עבר.

(1) See ante, Inscr. 28, for this word.  
(2) This is a new name: cf. צלח, prospere gessit.  
(3) רשמא for the more usual רשמע. Cf. כשמא ante, Inscr. 89.





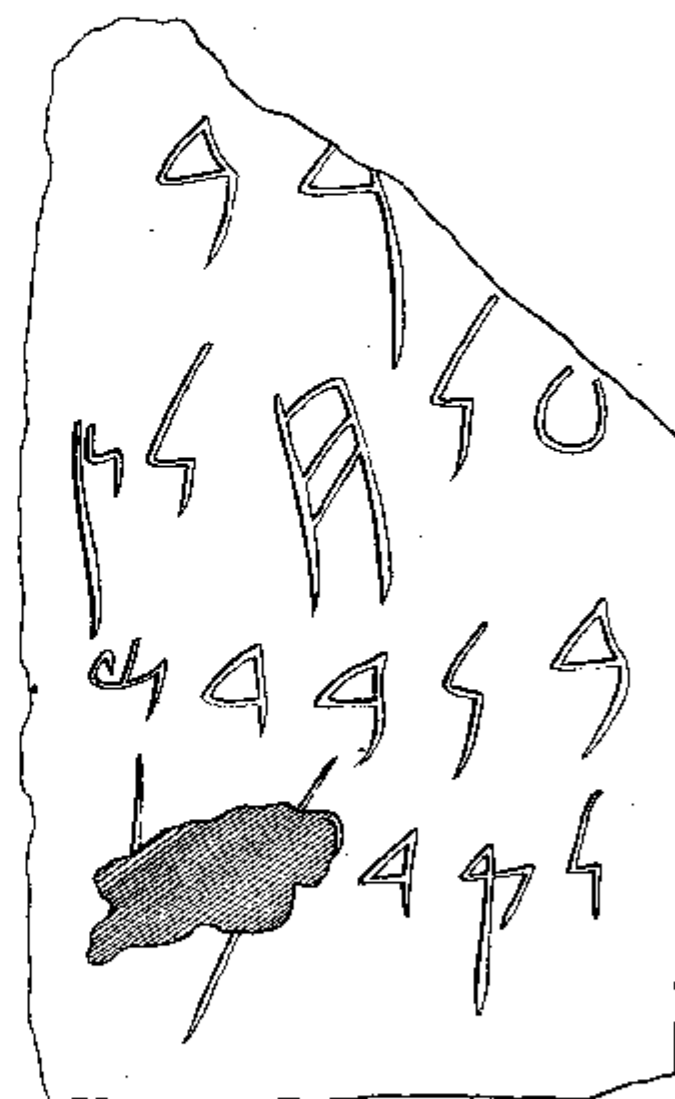
Nº 84.



Nº 85.



Nº 86.



# PLATE XXX.

No. 84.

. . . . . [ב] על ולמדן לב . . .  
 . . . . . בעליתן . . .  
 . . . . . בן אס . . .  
 . . . . .

. . . . . [Ba]l et Domino Ba[al] . . . . .  
 . . . . . Baal-Itan . . . . .  
 . . . . . filii<sup>(1)</sup> As<sup>(2)</sup> . . . . .

(1) This has been translated "filii" instead of "filius," because the length of inscription, of which a very small portion has been preserved, leads to the supposition that the name preserved is that of the grandfather rather than that of the father of the dedicator.

(2) It is not possible to restore this name.

No. 85.

. . . . . [ל] רבת לתנת פ[נ]  
 . . . . . [א] דן לבעל ח[מון]  
 . . . . . בדא

Domina Tanith faciei-[Baal et] Domino Baal-  
 H[amman]: . . . . . Bada.<sup>(1)</sup>

(1) This name occurs, *ante*, Inscr. 20.

No. 86.

. . . . .  
 . . . . .  
 . . . . . [אש נד] ר ב  
 . . . . . עלחלץ  
 . . . . . בן ברם  
 . . . . . לקרת  
 . . . . .

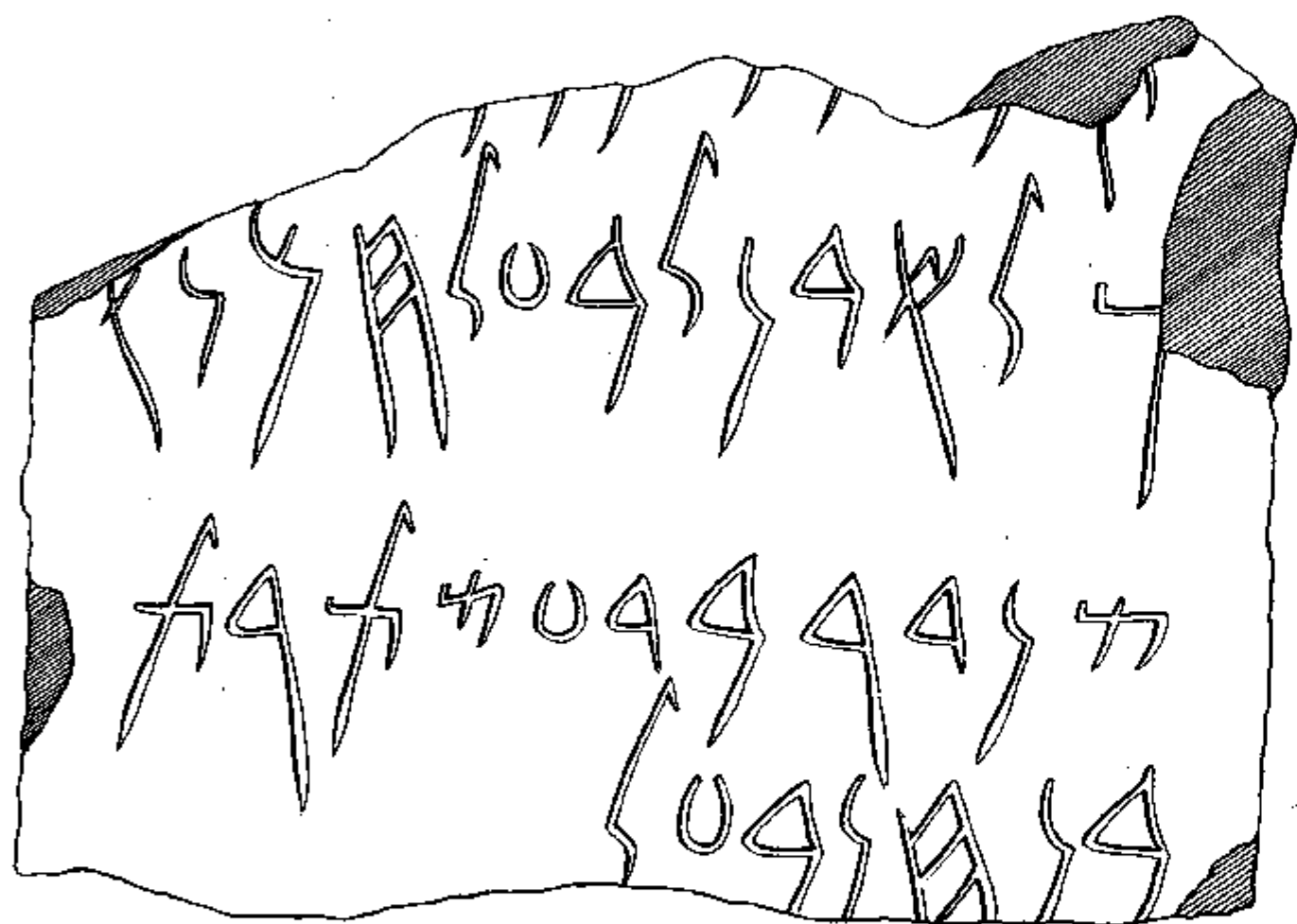
. . . . .  
 . . . . .  
 [quod vocit] Baal-Halatz,<sup>(1)</sup> filius Bad-Melkart  
 . . . . .

(1) This name does not occur elsewhere on these Inscriptions: but there are many instances of similar compounds, such as Melkart-Halatz (Inscr. 80), Asman-Halatz (Inscr. 72), Halatz-Baal (Inscr. 18).

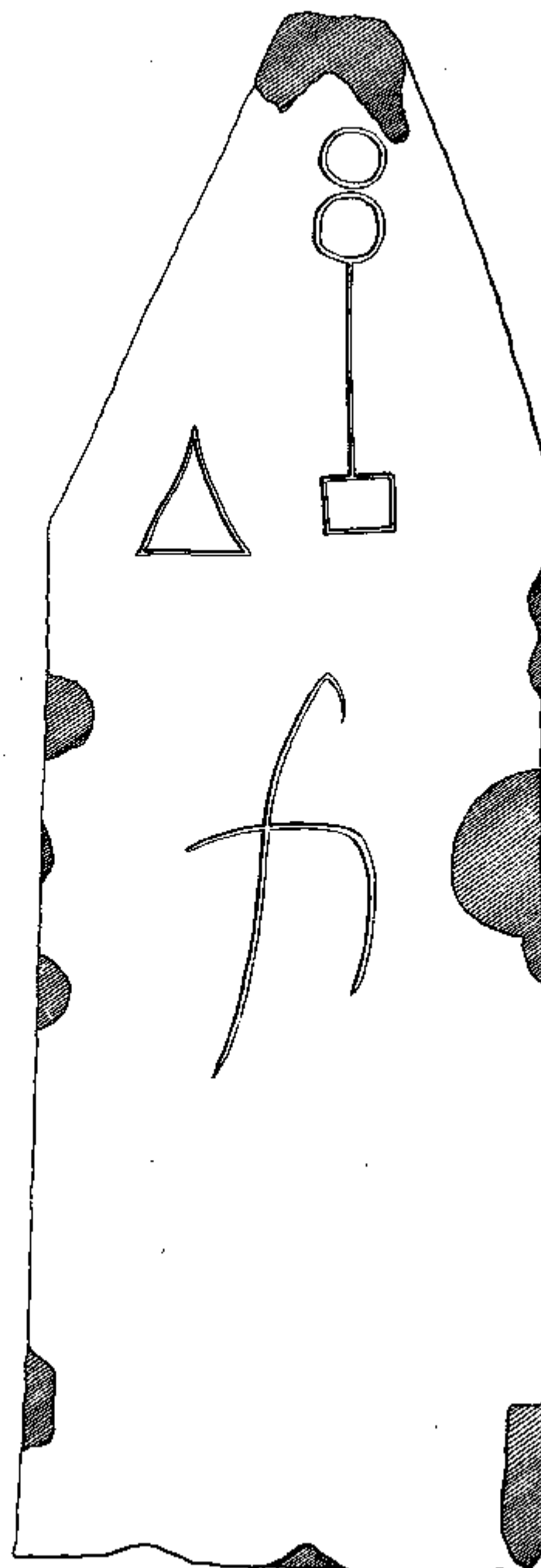




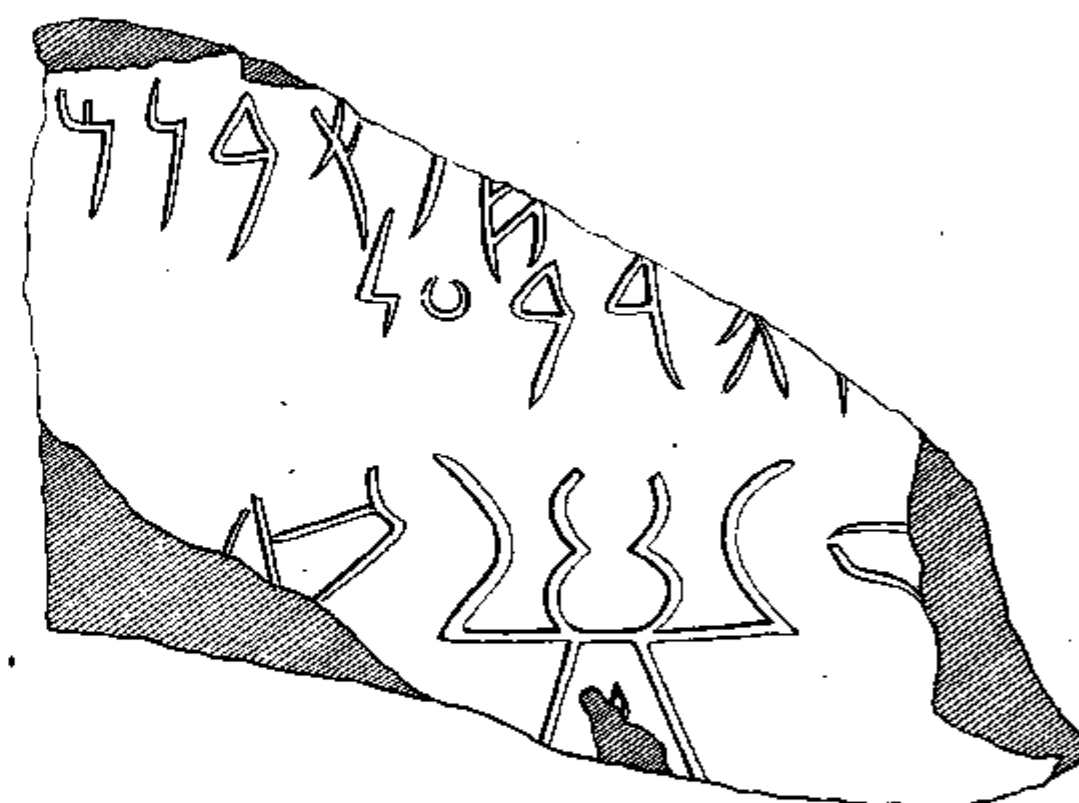
Nº 87.



Nº 88.



Nº 89.





# PLATE XXXI.

No. 87.

.....  
ולאדן לבעל חמן א  
ש נדר ברעשתרת  
בן חנבעל

.....  
et Domino Baäl-Hamman: quod vovit Baäl-As-  
tareth, filius Han-Baäl.

No. 88.

ת

T.<sup>(1)</sup>

(1) It is remarkable that this stone, which is nearly perfect, contains this one letter only; and it is clear from its state of preservation, that it never has contained any other. Is this letter intended as the initial of the name of the Goddess Tanith?

No. 89.

.....  
חנא בן מ  
הרבעל

.....  
[quod vovit] Hanna filius Mahar-  
Baäl.<sup>(1)</sup>

(1) For this form of the מ (H), see ante, Inscr. 68.







1	בעת המשאות אש מנא
2	רת לכהנם ותברת לבעל הזובה
3	ערת לכהנם ותברת לבעל הזובה א
4	צועת וכן ערת העום לכזם וכן האש ל
5	צרב איל כללם אם צועת וכן הערת לכזג
6	ח דל מקנא כל יכן לכהן מנמ
7	בצץ כסף זר    על אחד
8	ש יעמס בנת אלם כן לכהן קצרת ו
9	קדשת ועל זבח צר ועל זבח שמן
10	על חלב ועל זבח במנחת ועל
11	אי כל שת כסף ז ונת

1. . . . Tempore oblationum: quod constitu . . .
2. . . . pellis sacerdotibus et [partes sectae?] domino sa-  
crificiis . . .
3. . . . pellis sacerdotibus et [partes sectae?] domino sa-  
crificiis . . .
4. . . . [si] sacrificium praescriptum: pellis caprarum  
erit sacerdotibus; sacrificium vero erit . . .
5. . . . [vel] ex hinnulo [capra]; holocaustis [scil.] et si  
[sint] sacrificia necessaria: pellis erit sacerdotibus . . .
6. . . . pecora macra:—non erit sacerdotibus ex eis.
7. . . . pro alitibus argenti duo *sar*, pro singulis [scil.].
8. . . . quod offeret coram Deis; sacerdoti erunt prosecta  
et . . .
9. . . . pro sacris [primitiis?] et pro sacrificio alimen-  
torum et pro sacrificio olei . . .
10. . . . pro adipe [lacte?] et pro sacrificio [incrumento]  
et pro . . .
11. . . . [quod attinet ad sacrificium] peregrini qui non  
sit ex ea regione: det . . .

The above rendering of this Inscription must be considered as simply tentative, it being impossible, in some cases, to propose a satisfactory meaning to its words; since, although there are eleven lines of writing, and the individual characters are more elegantly engraved than those of any other Inscription in this collection; the commencement of the first line alone is preserved, while the sixth and seventh lines are the only ones which appear to be complete at the endings, all the others wanting both their beginnings and terminations.

This Inscription, as will be seen at the first glance, bears a striking analogy with the celebrated one found at Marseilles in 1845, in which nearly all its words occur, and, sometimes, in the same connection, with evidently the same sense. Yet the interpretation of the Marseilles Inscription, even admitting that it has been accurately accomplished by any of the different scholars who have studied it, does not, of itself, suffice for that of the Inscription before us. There are, indeed, many and important differences between the two Inscriptions, as well in the style of the engraving of the individual words, as in the general framing of their texts.

Whether the Marseilles Inscription be the original decree issued for the regulation of the taxes connected with the sacrifices—or how far it and the one before us may have been severally adapted from one fundamental decree for the special use of the respective places in which they were found, must, owing to the scantiness of the materials which have hitherto been discovered, remain, for the present, undetermined. Judging from the character of the writing, we have little doubt that the Marseilles Inscription is entitled to the priority in point of age.

As the Marseilles Inscription has been so frequently published, it did not seem necessary to reproduce, in all cases, the obvious parallel passages, to which we allude from time to time, or to quote at full length the opinions of the different Savans whose readings we have occasionally adopted.

Line 1.—[Compare Mars. Inscr., Line 1, &.]—**ΣΥΝΕΣΤΗ**  
Plural form, traces of which are to be found also in Mars.  
Inscr., L. 1.—**ΣΤΕ**—to fix, erect, constitute; in Hebrew,  
(*absol.*) only in the sense to weave, braid; Arab. **وَضَنَ**.  
The end of this line was probably filled with the name or  
names of the Sufetes under whose auspices these taxes were  
fixed, as in Mars. Inscr.—**ΩΝ**. *id quod*—as in the foregoing  
tablets.—

2.—[Mans. Inscr., L. 3, 4. — נבאלף כלל אם זמנת Arab. فرى, فرى = from ברת, תברת — [וכן הע. . break, out; Cf. ברות, "oibus." (Lam. iv. 1; Psalm lxx. 22.)

8.—[Mar. Insor., L. 6, 8.—

[ובענין ... אם באיל כלל ... ובצדעת ... וכן ה ...]

The N at the end may be completed:  $\overline{N} \overline{N} \overline{N}$  — Mars.  
Inscr., L. 15.

4.—[Mars. Inscr., L. 7. **אם כלל אם** — **ביבל אם בעש כלל אם** — **אש** = **אש** (Numb. vi. 5.)

5.—[Mara. Inacr., L. 9, 10. — בַּמֶּרְכָּבָה אֶת הַבְּרִיָּה אֶת הַבְּרִיָּה] — a suggestion, which further discoveries may corroborate. — כָּלֵם. Plur. with reference to the preceding animals.

דל. — [בבל זבח אש יזב] — 15. [Marr. Inscr. L. 15. — Neither the most received translation of the corresponding line in the Marr. Inscr. "one poor in cattle"—rejected by Munk, on the ground that one may be poor in cattle or birds, and yet able to purchase them; nor the translation suggested by himself, "Le maigre du bétail," are quite satisfactory, although the latter has more in its favour. — צמ = צמח = צמח. i. e. for all those mentioned.

7.—[*Mars. Inscr. L. 11* (7, 9). — **בַּצִּפּוֹר אֲנִי** — **צִי** = כל כנף "wing"—"winged animal." Cf. Gen. vii. 14, **כָּל בְּחַיַּת הַצִּי** "all beasts of the wing." — **חֵר**. Hebr. "foreign," also "profane"—as op-

posed to "sacred"—either of which significations may refer to the word, "Shekel," found in *Mars. Inscr.*, L. 7, but omitted here, as in *Mars. Inscr.*, L. 9 and 11. [כסף רבע שלשת ז']. We have, however, preferred rendering the word simply "Zer."

8.—[Mars. Inscr., L. 13—**נכב** צַמַת — **דע** — to lift up, carry, dole out, present. Cf. Ps. lxxviii. 20; **בבת** we unhesitatingly read for **בבת** (Cf. Mars. Inscr. L. 13), rejecting the two meanings, "daughter" or "temple," which would suggest themselves at first sight—[צַמַת]—**צַמַת**. These two words occur three times together in the Marseilles Inscription, viz. L. 4, 10, and 13. **צַמַת** appears to be akin to **צַמַת**—to cut off—while **לַחַת** is the Hebrew, to roast. Munk, who has left both words untranslated, has suggested "prosecut" and "assata."

9.—[Mars. Inscr. L. 12. — צפר על קרסת]. For the corresponding conjunction **ON** of the Marseilles Inscription, **על** has been substituted here throughout the line.

10.—[*Mars. Inscr.*, L. 14. — וְעַל חֶלֶב]. The corresponding words in the *Marseilles Inscription* — וְעַל כָּל זֶבַח אִשׁ אָדָם לֹחֵב — have been contracted here into וְעַל זֶבַח. — מִנְחָה in the *Mosaic Law*, chiefly for unbloody sacrifices as opposed to זֶבַח, — vegetable food and drink offerings.

11.—[*Mars. Inscr.*, L. 18. — **לְמִשְׁחָת אִישׁ**] "With respect to the sacrifice of a man who is not a native." Cf. Munk, *Mars. Inscr.* — **וְנָתַן [ ] לִפְיֵה הַכֹּהֵנִית אִישׁ** — "he shall give according to the written decree which. . . ." This line presents no new features whatever; the first **אִישׁ** may be either **אִישׁ** "man," or **אִישׁוֹ** "one who;" the second, however, is plainly, **אִשְׁרִי**; we must, however, wait for further discoveries to complete this reference, as well as to fill up the many other gaps which our Inscription has failed to fill up in the province of Phœnician antiquities profane and sacred.



The following List contains the names which occur in these Inscriptions, with the number of the Inscriptions in which they are found. Those names, which are given only doubtfully in the Transcripts, have been omitted:—

NAME.	INSCRIPTIONS.
Aâsith . . .	40.
Aban-Baâl . .	35.
Âbda . . .	9, 46.
Abdâ . . .	78.
Âbd-Asman . .	14, 24, 39, 43, 52, 61, 62, 83.
Âbd-Melkart . .	3, 15, 21, 22, 28, 31, 43, 51, 60, 61, 73, 80.
Âbd-Tanith . .	63.
Aberrath . . .	79.
Âbragah . . .	8.
Âcbar . . .	71, 74, 77, 78.
Adan-Baâl . .	16, 37, 66, 74.
Adb. . . .	1.
Am-Âstareth . .	3.
Âmt-Baâl . . .	33.
Âmt-Melkart . .	2.
Ârem . . .	38.
Aris . . .	6, 84, 78.
Arism . . .	31, 75.
Arisith . . .	13, 15, 19, 43.
Asman-Halats . .	72.
Asman-Itan . .	6.
Asman-Shamar . .	5.
Âstareth-Itan . .	5.
Âzer . . .	9.
Azer-Baâl . . .	1, 36, 37, 51, 53.
Âz-Melkart . .	23.
Baâl-Âzer . . .	40.
Baâl-Âzer . . .	15.
Baâl-Halats . .	36.
Baâl-Hanna . .	30, 33, 59, 65, 81.
Baâl-Itan . . .	10, 19, 60, 84.
Baâl-Malak . .	11.
Baâl-Malek . .	71.
Baâl-Saphat . .	16.
Baâl-Shelek . .	30, 51, 55.
Bada . . .	20, 85.
Bad-Asman . .	48, 73.

NAME.	INSCRIPTIONS.
Bad-Âstareth . .	3.
Bad-Âstareth . .	6, 13, 15, 16, 21, 35, 53, 57, 59, 64, 75, 81, 87.
Badem . . .	76.
Bad-Melkart . .	10, 13, 18, 24, 30, 33, 37, 39, 43, 49, 53, 58, 64, 67, 69, 73, 80, 86.
Bath-Baâl . . .	47.
Bram . . .	16.
Cahdith . . .	9.
Gadnaâm . . .	42.
Ger . . .	35.
Ger-Âstareth . .	55, 58, 66.
Ger-Sacan . . .	49, 56, 61.
Halats-Baâl . .	18.
Hamelcat . . .	11, 20, 50, 53, 55, 57, 65, 67, 70, 72, 73.
Hamelkart . . .	51.
Han . . .	1.
Hanna . . .	3, 4, 8, 10, 11, 12, 13, 21, 42, 50, 69, 77, 79, 89.
Han-Baâl . . .	11, 30, 35, 36, 74, 87.
Hat-Melcat . . .	41.
Ican-Salem . . .	45.
Itan-Baâl . . .	63.
Lebat . . .	23.
Magon . . .	4, 12, 41, 42, 69.
Mahar-Baâl . .	32, 36, 47, 57, 63, 89.
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Nal . . .	40.
Padi . . .	50.
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Saphat . . .	48.
Tailih . . .	63.
Zabag . . .	60.
Zivag . . .	17.







